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The Life of William Hey, Esq. F. R. S. &c. By John Pearson, F. R. S. F. L. S. M. R. I. &c.

[Abstracted for the Christian Journal, from a Review contained in the Christian Guardian.]

THE life of a medical man is not very often interesting to general readers, still less so to the religious public; nor do we recollect an instance in which an affectionate pupil of this profession has been able to render the last tribute of regard to his former instructor, in circumstances exactly similar to those in which Mr. Pearson is placed with respect to Mr. Hey. Both highly distinguished in the medical and religious world, and entertaining similar views on the most important topics, they have pursued their career of public duty and of private study with a zeal and diligence which may well excite compunctious feelings in the minds of far younger men; while their remarkable success will naturally induce an inquiry into the means by which that success has been attained: such an inquiry, as far as relates to Mr. Hey, the volume before us is well calculated to answer, and we therefore proceed immediately to some of its important topics.

"William Hey, the third son of Richard and Mary Hey, of Pudsey, near Leeds, was born August 23, O. S. (Sept. 3,) 1736. At the age of four years, as he was cutting a piece of string, the point of the knife penetrated his right eye, and totally destroyed its power of vision. His father was much affected by the simplicity of his reply to a question respecting the sight of the injured eye: "He saw light," he said, "with one eye, and darkness with the other." When he was between seven and eight years of age, he was sent to an academy at Heath, near Wakefield, where he was particularly noticed by his tutor, Dr. Dodgson: in-

VOL. VIII.

deed, his unwearied application and persevering industry merited and gained the kind attentions of all his masters. When speaking on this subject, he has been heard to say, that he was never punished but once during the seven years that he remained at school, and the occasion of that was his not divulging (when monitor) the fault of a school-fellow. At this early period he displayed a great love of learning and science, which increased with his years, and was conspicuous through every subsequent period of his life. The assiduous care of the parents of William Hey to form his moral character, was eminently successful: he was never known to utter a falsehood; and such was his dutiful and affectionate regard to them, that his sister cannot recollect his having been ever accused of a single act of disobedience to his father or mother. But the instructions of these worthy persons did not terminate in teaching him a sacred regard to truth in his words, fidelity and uprightness in his conduct, and the duty of cheerful obedience to themselves: they inculcated, both by precept and example, the important obligations of religion, the fear of God, the importance and advantage of public worship and of private devotion: and so strongly was his mind impressed by their injunctions on the subject of this duty, that on no occasion would he tolerate the omission of it. Habits of piety, formed thus early, lost none of their beneficial influence with his advancing years: his adult age was distinguished by self-government, temperance, purity, and a conscientious regard to his several duties; and over his more mature and declining years, the power of religion shed a bright and increasing influence, which actuated and adorned every subsequent period of his life, and conducted him through those various scenes of

useful exertion, which procured for him a just veneration while living, and crowned his memory with honour."

To this assiduous care of the parents of Mr. Hey to form his moral character, and to inculcate right habits and views in very early years, his extraordinary eminence in subsequent life is, under the divine blessing, especially to be attributed. His father was in the habit of warning his sons against three things specifically;—against being involved in debt; against intoxication; and against concealing their affairs from those to whom it was their duty and interest to open them. The change in the habits of society may render the second of these cautions somewhat less important now than sixty or seventy years ago; but there never can be a period when the inculcation of similar warnings can cease to be an imperious duty.

"At fourteen years of age he was placed as an apprentice with Mr. Dawson, surgeon and apothecary, at Leeds, and during his apprenticeship obtained the approbation and secured the permanent esteem of those with whom he resided: his moral conduct was irreproachable, and his attention to the duties of religion regular and exemplary. With a mind well regulated, and under the direction of principles firmly established by careful study and due reflection, he went to London in the autumn of 1757, to complete his professional education under the able teachers, which, at that period, adorned their profession in the metropolis. Mr. Hey was attached to his studies; he was actuated by an ardent thirst after knowledge, and a steady determination of becoming master of every subject to which he applied. It was a matter of duty with him to acquire a thorough knowledge of the profession he was to exercise, as far as that might be attainable, and he writes thus to his parents after his arrival in London:—"I would spare no pains to qualify myself for that state of life to which the providence of God has called me, and then trust him with the success of my endeavours." His assiduity, during this period, was exemplary, since he seldom employed less than twelve hours, daily, in the

lecture and dissecting rooms, during the whole winter.

"While Mr. Hey was pursuing his endeavours with indefatigable industry, he was never influenced by his avidity of information, nor the less rational allurements presented by the metropolis, to deviate from his sense of the duty he owed to the Supreme Being, nor to violate the moral obligations of Christianity. The gentle persuasions, or the scoffs and ridicule of his fellow-students, were equally resisted by his unbending mind. He was kind, friendly, and obliging, in every thing that had utility for its object; but against the seductions of vice he was firm and inflexible."

"During the time of his apprenticeship with Mr. Dawson, he never omitted the duty of private prayer, on rising in the morning and retiring at night. This custom exposed him to the scoffs and ridicule of his fellow-apprentice, who would introduce the servant boy into their bed-room to join with him in his mockery of this religious service; but William Hey was not to be intimidated into a dereliction of his pious habits by the impulse of shame, or the dread of contempt. He persevered steadily in his duty; and his firmness soon induced these inconsiderate young persons to desist from their improper behaviour towards him."

"Mr. Hey prescribed to himself, while yet a young student, certain rules for the regular dividing of his several employments, and the improvement of his time. He rose early in the morning, and continued this practice, when in health, to the end of his life. He so arranged his occupations, that a particular portion of the day was appropriated to each; and, as far as the nature of the various objects of his studies would admit, he adhered to the rules he had imposed on himself with the most scrupulous exactness. The sabbath-day was strictly and entirely devoted to the service of Almighty God. He never went to the dissecting-room, nor would he accept any invitation to visit on that day, that he might not be tempted to deviate from his customary practice of attending divine worship three times; nor disturb his serious frame of mind by the interrup-

tion of unprofitable conversation, or the intrusion of worldly concerns. He has been often heard to say, "that his sabbaths were the happiest of his days during his residence in London, and that the complete suspending of all his secular pursuits, prepared him to resume his studies with renewed ardour and alacrity." On leaving London, he reflected with emotions of gratitude on the goodness of God, which had been manifested to him during his stay in that city. He had been preserved from falling by the various temptations to which his situation had necessarily exposed him. His health had suffered no interruption by his constant and intense application to study; nor had his religious principles been impaired by the conversation or example of his fellow-students; and although he had been frequently obliged to pass through streets inhabited by the most depraved characters in the metropolis, at all hours of the night, yet he never experienced any molestation. Hence he was induced to express himself, in the words of the royal psalmist, "He hath showed me marvellous great kindness in a strong city."

In a letter written to his son at college, near forty years after, which refers to this period, he says,

"You think that, as your abilities are not great, much study at Cambridge may do you no harm, and can bring you no great credit. I know not how far your abilities might enable you to proceed; but diligence in your academical studies is undoubtedly a duty. No desire of academical honours should lead a young man to injure his health by study; and no fear of want of success should deter him from a proper attention to the duties of his station.

"There is such a pride in some students, that they will take no pains, because they find they are incapable of attaining a high rank in the university. Be content with a low rank, if Divine Providence has made you incapable of a high one. But remember that one talent is to be improved as well as ten. When I was a student, I always endeavoured to be at the head of my class. This diligence ensured me the regard of my teachers, and preserved me from

many rude attacks from my equals. This I experienced very much when engaged in my medical studies at London, where I could not meet with one serious young man in my own profession. But, as I took such pains that my fellow students were obliged to consult me in their difficulties, I preserved a considerable check upon their conduct. A serious young man who followed me did not escape so well. His fellow-students at St. George's Hospital tossed him in a blanket. In your pursuit of knowledge, let it be your principal concern to gain clear ideas of what you learn. The design of mathematical and philosophical studies is to enable a man to reason well. This does not arise from the mere power of solving a hard problem, but from a habit of reasoning carefully, and arranging our ideas and arguments with scrupulous care."

Our object in these extracts is to point out to students, in this and every other profession, the path to excellence; to show how objections are to be overcome, and the pleas of indolence and ignorance vanquished, by a holy perseverance in the path of duty; by living down reproach, by evincing that attention to religion and religious duties is a help and not a hinderance in a literary course: and we especially recommend this part of the Life to the attention of all young men, particularly those who are called in our universities to attend to some preparatory studies which at times they are tempted to consider of no importance to their future prospects.

After having completed his education, Mr. Hey commenced practice at Leeds, having previously declined, in deference to the opinion of his parents, an offer of being received as a partner by his former master Mr. Dawson.

"During the first years which Mr. Hey exercised his profession, his progress in gaining business was slow, his range of practice was narrowly circumscribed; and it appears that nearly ten years elapsed before the regular emoluments of his practice were equal to the expenses of his family. He and his friends were little disposed at that time, to anticipate the reputation he afterwards acquired, and the long career of successful exertion which was allotted

to him. A large proportion of those who engage in the medical profession, must be prepared to contend with difficulties, to encounter a variety of impediments, and to undergo the severe discipline of mortification and disappointment on their first entering into business. The talents and skill of a surgeon cannot be known immediately on his announcing himself a candidate for confidence and employment. He must wait on the slow operation of time, and on the intervention of circumstances favourable to the disclosing of his professional abilities. It must be, however, a very peculiar concurrence of adverse events, which can finally obstruct the success of persevering diligence, and competent professional acquirements."

In July, 1761, Mr. Hey married Miss Alice Banks; an union begun upon Christian principle, blessed with uninterrupted affection, followed by a numerous family, and calling forth his warmest gratitude to Almighty God during the remainder of his life. A few years after he formed the plan, or at least became one of the prime movers in the foundation of the Leeds Infirmary, of which he was for many years the principal surgeon. In the year 1775, he was elected a fellow of the Royal Society, and was now proceeding in the full tide of honour and prosperity; when by an accidental stroke of his horse he was disabled from using all active exertions; the remedies employed were of little benefit, and it appeared probable to himself and others that he would never regain the power of walking.

"Mr. Hey felt this afflictive dispensation of Divine Providence as every considerate man, in similar circumstances, would feel it: he was deeply affected by it, but betrayed no murmuring nor discontent, no impatience, nor unmanly dejection of mind. His religious principles were now tried, and he was enabled to sustain this visitation with humble submission, and a meek acquiescence in the divine will, relying with an unsuspecting confidence upon the gracious declarations of his heavenly Father.

"In a conversation with an intimate friend, who was lamenting the apparent

consequences of a disorder which menaced the extinction of his prospects of future usefulness, he said, "If it be the will of God that I should be confined to my sofa, and he command me to pick straws during the remainder of my life, I hope I should feel no repugnance to his good pleasure." This was not only the language of true wisdom; it was the spontaneous effusion of that divine philosophy in which Mr. Hey had been instructed by the sacred Scriptures, and was an effect wrought by the supernatural influence of heavenly grace."

After a four months' absence at London, Bath, Harwich, &c. Mr. Hey so far recovered the use of his limb as to walk with a crutch, but was ever after compelled to pay the greater part of his professional visits in a carriage. In 1802, he filled the office of mayor of Leeds, and in the discharge of his official duties encountered the most serious and determined opposition. His effigy was burnt, one of his carriage horses was stabbed, the traces cut, actions were brought against him, &c.

"But these clouds and storms were, ere long, dispersed. 'His righteousness came forth as the light, and his just dealing as the noon day.' He lived to see the extinction, or subsidence, of those prejudices and misapprehensions, and to receive from his townsmen those unequivocal testimonies of respect and regard, which were not less honourable to their rectified conceptions of his character than gratifying to his own mind."

While, however, he was thus discharging the duties of chief magistrate, engaged in a most extensive medical practice, and surrounded by a numerous family, he forgot not the poor and the needy.

"When Sunday schools were first established in different parts of the kingdom, Mr. Hey, in conjunction with the Rev. Miles Atkinson, promoted the introduction of those useful means of instruction, upon a very extensive scale, in the town of Leeds. He not only superintended them with vigilance and assiduity; but he frequently assisted in giving instructions, personally, to the children. Mr. Hey always showed great kindness to children: it was truly interesting to see him surrounded by a

group of boys, on every Lord's day, in whose tender minds he was endeavouring to implant the first principles of religion, and to witness the plain, simple, and perspicuous manner which he adopted, of explaining to them the great and important truths of Christianity.

"At the age of eighty years he was a regular and diligent teacher; and the general intelligence and superior scripture knowledge of his class still remain a striking evidence of the judicious and successful manner in which he exerted himself. On one occasion, when Mr. D. was detailing to a number of gentlemen who were engaged as teachers, the method adopted in another school, about which Mr. Hey felt a very lively interest, the narrative was interrupted by the sudden indisposition of Mr. Hey. The company expressed much uneasiness at this occurrence; when Mr. Hey remarked, 'My spirits are just as buoyant as they were fifty years ago; but nature reminds me that I am an old man. I exerted my voice too much yesterday, while leading the singing of the scholars, and I am suffering for my imprudence.'"

Mr. Hey was not exempt from that fatherly chastisement of which all true Christians are in a measure partakers: he was especially tried in being called to sustain the loss of several children.

"These afflicting dispensations of the Divine Providence were sharp and severe exercises of the faith and patience of Mr. Hey. He endeavoured to improve the inroads which death made in his family, by contemplating more deeply the vanity of earthly things, the fugitive nature of all human enjoyments, and the narrow interval which separates time from eternity. Unlike those who are in haste to abandon the mortal remains of their relatives, he saw nothing frightful or revolting in the dead bodies of his children; he contemplated each of them, when placed in its coffin, as consigned to sleep peacefully till the morning of the resurrection, while his soul was cheered and refreshed by the persuasion, that to them might be applied those consoling words heard from heaven by the writer of the Apocalypse, "Blessed are the dead that die in the Lord."

"On the morning of the funeral he was accustomed to withdraw into the room where the corpse of his beloved child was placed; there, in holy acts of devotion he solemnly resigned to God the gift which had been recalled; and expressed unfeigned gratitude to his heavenly Father for the comfort he had so long enjoyed whilst exercising the trust reposed in him. Above all, he gave thanks that the child was delivered from the vanities and miseries of this evil world, and, through the mercy and grace of the Redeemer, was admitted to partake of the heavenly glory and blessedness. Mr. Hey was wont to say, on the death of his children, "that his ultimate end respecting them was answered, inasmuch as he had trained them up to become inhabitants of that kingdom into which he trusted they had been mercifully received."

The following extract from a memorial, composed on the morning of the funeral of his son Robert, is highly interesting.

"But, at this time, I would offer my most hearty and solemn thanksgiving for the mercies shown to my dear children. Four of them Thou wast pleased to call out of this dangerous and sinful world during the state of infancy. I surrendered them unto thee in thy holy ordinance of baptism, and committed them to thy disposal. Thou didst remove them ere the pollutions of this world had led their corrupt hearts astray; and, I humbly hope, thou didst receive them to thy glory.

"Concerning other four whom thou hast called hence in adult age, thou hast graciously given me the most solid hopes. Though by nature children of wrath, even as others, thou wast pleased to awaken them to a sense of the odious nature of sin, and to grant them true repentance. They were early taught by thy grace to flee for refuge to the Friend of sinners; and thou didst prolong their lives till they had given clear proofs of a sound conversion. Though prepared, as I hoped, to glorify thee on earth, thou didst dispense with their services, and didst remove them hence in the beginning of their usefulness. But thy grace was with them. In their sickness, and at the approach of death,

they were enabled to rejoice in thy salvation. The last of them I am this day about to commit to the silent grave, but in sure and certain hope of a joyful resurrection to eternal life. What shall I render to thee for all thy mercies? O that my future life might more abundantly show forth thy praise!

"I commit those of my children who yet remain, to thy fatherly care. O Lord, watch over them, and preserve them from the evil that is in the world! Enable them to glorify thee in the midst of a crooked and perverse generation. And, whenever they shall be called hence, may they join their deceased brothers and sisters in the world of holiness and bliss, there to magnify the wonders of redeeming love for ever!"

Mr. H. continued the same upright, diligent, devoted character to the close. Such was his ardour in his profession, that when above seventy years of age he undertook two journeys to London for the promotion of medical science, and in the presence of the first practitioners, engaged afresh in the fatiguing and disagreeable labours of the dissecting-room. Returning to Leeds, he was called to undergo a severe illness, the consequence of his great and incessant exertions; and after exhibiting for many years every Christian grace and virtue, distinguished as a father, master, husband, Christian, and friend, he was at length, on March 23d, 1821, after an illness of a few days, removed to his heavenly rest.

Extract from the Journal of the Rev. W. Bowley, the Church Missionary Society's Missionary at Chunar, in India.

Jan. 5th, 1822.—Sent off our tent at two in the morning; and took our shelter in the village till break of day. We then travelled to Jionpore, where we arrived at two; 18 miles. Pitched our tent within the precincts of the temple, as last year. During the evening, some respectable learned men came to us, and read several chapters which we pointed out; viz.—Romans xii. 1 Cor. xiii. and Matt. vi. A clever young man, son of a Mufti, or doctor of the Mahomedan Law, came for the purpose of disputing, and began thus—"Pray what may be your notion of God? Do you consider him as *one* incomparable, indivisible being?" "We certainly do."

"As you call Christ God, do you mean to say that a portion of the godhead was in Christ?" "We by no means consider Christ's human-nature to be God. God has revealed himself as a unity existing in a Trinity of Persons, termed Father, Son, and Holy Ghost. It was the Second Person in the Trinity, that became incarnate in the womb of the Virgin, to save Adam's lost race."—"How is it possible that *three* can exist in *one*?" "This is by no means impossible; notwithstanding, it is not in the power of reason to fathom the incomprehensible Deity. In fact, we can know no more of God, than he has pleased to reveal or manifest to us. Now, allow me to put a question to you—How is salvation to be obtained by the Mahomedan religion?" The answer agreed strictly with the Koran and Vedas; viz. "By repentance and good works."—"If it be by works, it cannot be by grace, but of debt; and, in consequence, grace is excluded: and, if sins are to be forgiven by repentance and reformation, mercy is established; but what becomes of God's justice?" "This is both mercy and justice."—"How can that be, when the sinner is not punished? Were I to cut off a man's head, and, in expiation of my crime, to repent, weep bitterly, give all my goods to feed the poor, &c., would that suffice to satisfy justice and to clear me? You all know very well that it could not. And were even the Judge, in compassion, to pardon me, he would doubtless establish his mercy, but, at the same time, prove himself unjust." The Mahomedan, finding himself in a dilemma, persisted in his former answer. On being told that all the rest of the divine attributes must be preserved inviolate, he hesitated for a moment: and then rose, saying that his hour of prayer was come: but begged me not to think that he was going because he could not answer my question; but that he should see me again, if I remained there next day. During this conversation the tent was full of people.—*Miss. Reg. for April, 1824.*

From the Christian Remembrancer.

To the Editor of the Remembrancer.

SIR,

THE annexed simple and beautiful outline of the Christian faith, emphatically termed "The Contentes of the Scripture," has not, I believe, received particular notice in any work relating to our early English Reformers. It will be acceptable to your readers, I hope, for its merit, and doubly so to those who love to draw "from the deep well of English undefiled." Its author can-

not with certainty be determined, but it was probably composed by John Rogers, distinguished as the first martyr in the reign of Queen Mary, editor of the English Bible, to which these "Contentes" are prefixed; and translator of the Apocrypha. "*This Bible giving the [Roman] Clergy offence, was gotten to be restrained.*"—(Strype's Cranmer, book i. chap. xv.) That this "restraint" was excessive, and amounted almost to annihilation, is well known, and is indeed proved by the great rarity* of copies in our days. The title is as follows:

THE BYBLE

Which is all the Holy Scripture: In which are containd the Olde and Newe Testament truly and purely translated into English by Thomas Matthew.†

Essaye I.

☞ Hearcken to ye heauens and thou earth geaue eare: for the Lorde speaketh.

M. D. XXXVII.

Set forth with the Kinges most gracious lycense.‡

I am, Sir, your most obedient servant,
May 21, 1824. J. H.

* Dr. Cotton, in his very accurate "List of Editions of the Bible," notices copies in the British Museum, Lambeth, Bodleian, St. Paul's, Christ Church, Balliol College, All Soul's College, Earl of Bridgewater, Earl of Pembroke, Dr. Gifford, Mr. Tutet. The copy now before me was Mr. Gulston's, and afterwards the late Sir M. M. Sykes. It was purchased at the sale of his library by Messrs. Rivingtons' and Cochran, in whose possession it now remains.

† "The undertakers and printers were Grafton and Whitechurch, who printed it at Hamburgh. (a) The corrector was John Rogers, a learned divine, afterwards a Canon of St. Paul's, in King Edward's time, and the first martyr in

(a) "Wanly thought it more probable that it was printed at Paris: though it is very plain that the types are German: and very probably it was printed where the *Pentateuch* and *Practice of Prelates* were printed, viz. at *Morbach*, or *Malborow*, which I take to be a misprint for either *Marpurg* in *Hessia*, or *Marbeck* in the Duchy of *Wittemburg*, where Rogers was superintendent, and from thence sometimes called Rogers' Bible."—Lewis' Hist. of Transl. pp. 107-8.

The summe and content of all the holy Scripture, both of the olde and newe testament.

Fyrst the holy wrytynges of the Byble teache us, that ther is one God, almyghtye, that hath nether begynnyng ner endyng: which of his awne goodnes dyd create all thynges: of whom all thynges proceade, and w^t. out whom ther is no-thinge: which is righthwes & merciful: and which worketh all things in all after his will: of whom it may not be demanded wherfore he doth this or that.

Then that this verye God dyd create Adam the fyrst man after his awne Image and similitude, and did ordeyne and appoynte hym Lorde of all the creatures in the earth. Which Adam by the enuy of the deuell, dysobeyng the commandment of his maker, dyd fyrst synne, and brought synne in to this worlde, soch and so greate,

Deutero. vi.
1 Timō. ii.
Genes. xvii.
Exod. xv.
Genesis i.
Psalm x.
Exodi. iiii.
Jeremy ix.
Roma. ix.
Essay. liiiij.
Jeremy x.

Genesis i.
Sapien. ij.
Roma. v.

Ephē. ij.

the next reign. The translator was William Tyndal, another learned martyr, with the help of Miles Coverdale, after Bishop of Exeter. But before all this second edition was finished, Tyndal was taken and put to death for his religion, in Flanders, in the year 1536. And his name then growing into ignominy, as one burnt for an heretic, they thought it might prejudice the book, if he should be named for the translator thereof; and so they used a feigned name, calling it *Thomas Matthew's Bible*; though Tyndal, before his death, had finished all but the Apocrypha, which was translated by Rogers above said, who added also some marginal notes."—Strype's Cranmer, book i. chap. xv.

‡ This "license" was procured by Cromwell, at the pressing instances of Archbishop Cranmer, who thus writes to thank him for his interest. "These shall be to give you most hearty thanks, that any heart can think, and that in the name of them, which for our God's word, for your diligence at this time in procuring the king's highness to set forth the said God's word, and his Gospel, by his Grace's authority. For the which act, not only the King's Majesty, but also you, shall have a perpetual laud and memory of all them that be now, or hereafter shall be, God's faithful people, and the favourers of his word. And this deed you shall hear of at the great day, when all things shall be opened and made manifest. For our Saviour Christ saith in the said Gospel, that whosoever shrinketh from him and his word, and is ashamed to profess and set it forth before men in this world, he will refuse him at that day: and contrary, whosoever constantly doth profess him and his word, and studieth to set that forward in this world, Christ will declare the same at the last day before his Father and all his angels, and take upon him the defence of those men."

that we whych be sprong of hym after the fleshe, are subdued unto synne, deeth, and damnacyon, brought under the yock & tyrannye of the deuell.

Genesis iij.
xii. xxvi.
xxviii.
Ebre. ij.

And further that Christ Jesus his sonne was promesed of God the father, to be a saviour to this Adam, Abrahā, Isaac, Iacob, Daudid & the other fathers: whych shulde delyuer them from their synnes and tyrannye of the deuell, that with a quyck & lyuyng faith wolde beleue this promes, and trust to this Jesus Christ, hoppyng to haue this delyue-
raunce of and by hym. And truly thys promes, is verye oft rehearced in the bokes of the olde testament, yee & the olde testament is thys promes: as it is called the newe, which teacheth that this promes is fulfilled.

And that in the mean ceason whyle the fathers loked for saluacyon and delyueraunce promesed, because mannes nature is soche that he not only cannot, but also will not confesse hym self to be a synner, and specially soch a synner that hath neade of the sauving health promesed, the lawe was geuen wher throughe men might know synne, and that they are synners: when they se y^t. they do none of the thynges that the lawe commaundeth, with so gladde and wylling a mynd as God requyareth: but rather agaynst their wylles, withoute affieccyon, & as thoughe they were constrained with the feare of that hell which the lawe threatneth, sayenge: Cursed be he that maynteyneth not all the wordes of this lawe to kepe them. And y^t. this lawe was geuen, to thyn-
tent that synne & the malyce of menes hert being therby the better knowē, men shulde the moare feruently thurst the commynge of Chryst, whych shulde redeame them from their synnes: As it was fygured unto the Jewes by many ceremonyes, hostes, and sacrifices: which were ordeyned of God, not to thyn-
tent to take awaye synnes, but to shew & declare y^t. they shulde be put awaye by fayth in y^e saluaciō promesed thorou Chryst; and which now are put awaye by the commynge of that Christ, which is the verye hoste of the father that taketh awaye all synne.

Last of all by the bokes of the new Testamēt, we are taught, that y^e Christ

whych was promesed & shadowed in the olde Testament, is sent of y^e Father, at soch tyme as he had determyned wyth hymselfe, at soche tyme (I saye) as all wyckednes floryshed. And that he was sent not for any mans good workes (for they all were synners) but to thyn-
tent that he wolde truly shewe the abundant ryches of his grace, which he had promesed.

In the newe testament therfore it is most euidently declared, that Jesus Christ the true lambe & hoste, is come to thyn-
tent to reconcyle us to the father, paying on the crosse the punyshment due unto our synnes: and to delyuer us from the bondage of the deuell (unto whom we serued through synne) and to make us the sonnes of God, syth he hath geuē us the true peace and tran-
quyllytie of conscience, that we no longer do feare the paynes of hell: which feare is put awaye by y^e fayth, confy-
dence & assuraunce, that the father geueth us drawing us unto his sonne. For that fayth is the gyft of God, wher-
by we beleue that Christ is come in to this worlde to saue synners: which is of so great pyth that they which haue it, desyre to performe all y^e duties of loue to all men, after the example of Christ. For fayth ones receaued God geueth hys holy ghost, wherwith he to-
keneth and marcketh all that beleue: which is the pledge and earnest that we shal suerly possesse euerlastyng lyfe, and that geueth wytnesse unto our sprete, and grafteth this fayth in us, that we be the sonnes of God: pouring therwyth y^t. loue in to our hertes which Paul descrybeth and
setteth oute to the corynthi-
ans. By that fayth and confy-
dence in Christ which by loue is myghtye in operacyon, and that sheweth itselfe thorow the workes of loue, sterryng men therto, by that (I saye) we are Justy-
fied: that is, by that fayth, Christes father (which is become oures also thoreu that Chryst our brother) connteth* us for ryghtwes & for his sonnes: im-
putyng not our synnes unto us, thorou his grace. To conclude, he came to thyn-
tent that we beyng cleansed from our synnes, and sanctyfyed unto God

1 Cor. xij.

* Counteth.

the father: yr. is, halowed unto the use of the father to exercyse good workes, renyinge & forsaking the workes of the flesh, shulde frely serue him in right-wesnes & holynes all our lyfe longe: thorou good worckes which God hath ordeyned to thyntent that we shulde walcke in them, declaring our selves therby to be suerly called unto this grace: which worckes who soeuer hath not, declareth that he hath not fayth in Christ. Unto whom we must come, & folow hym with a chearful hert, that he maye instruct & teache us, for he is our master, meake & humble of hert: he is oure example of whom we must learne the rule of good lyuyng: further he is our prest, hye bishop, and onely mediator: which now sytteth on the ryght hand of God the father, is our aduocate, & prayeth euer for us: which wyl undoubtedly obtayne what soeuer we desyre, ether of hym, or of hys father in his name: if we beleve that he wyl do it when we requere it: For so hath he promesed. Let us therefore not doute, although we some tyme synne, w^h a confydence to come unto hym, and with a lyuyng & undoutyng fayth, that we shal obtayne mercye. Fortherfore came he to thyntent to saue synners: nether requereth he any thing moare of us, then to come unto him wyth oute feare.

This is that Christ Jesus, which after he hath kylled the manne of synne with the breath of his mouth, shall syt in hys mayestye and Judge all men, geuyng unto euery one the worckes of hys bōdye, accordyng to that he hath done, whether it be good or badde: And that shall saye unto them that shalbe on his ryght hande. Come ye blessed chyl-dren of my father, inheret ye the kyngedome prepared for you from the begynnyng of the worlde: And unto them that shalbe on hys left hand, Departe from me ye cursed, in to euerlastinge fyre: which is prepared for the deuell and his aungels. Then shal the ende come & he shal delyuer up y^e kingdome to God the father.

To thyntent that we shulde knowe this, by the goodnes of God worckynge by his holy sprete, are the holy wryt-ynge of the Byble geuen us: That we shulde knowe (I saye) and beleue that there is one God, and Jesus Chryst

VOL. VIII.

whom he hath sent: and that in beleuyng we shulde haue euerlastyng lyfe thorow his name.

Another foundacyon then this can no man laye. And saynt Paul desyreth that he be holden a curssed which preacheth any other fayth and saluacyon, then onely by Jesus Christ: yee al thoughe it were an angel of heauē. For of hym, and thorou hym, and for hym, are all thynges: to whom, wyth the father and the holy ghost, be honour and glorye for euer moare. Amen.

For the Christian Journal.

No. I.

REVIEW of the proposed Alterations of the HYMNS.

OUR readers are aware that at the last General Convention a committee was appointed on the subject of improving the Psalms and Hymns; to report at the next convention, in 1826. It consists of three bishops, seven clergymen, and seven laymen. Each order must be represented in the meetings of the committee; and the vote of each order is necessary to any of its acts. Several members of this committee met last year in Philadelphia; but the lay representation was defective. Lest however there should be delay in proposing improvements, and consequently haste in adopting them, they very judiciously resolved to enter upon their duties; and have printed various alterations which they deemed eligible in the present hymns, as also 108 additional ones: these alterations and additions being of course only *proposed* for the future deliberations of the committee, when enough of its members may be present to act upon them, and make a final report to the convention.

We presume there can be no objection to giving full publicity to the proposed alterations and additions; and we therefore intend to occupy, for this purpose, a few columns of the Christian Journal for several numbers. We presume also, that a measure of such interest to the church is open to reasonable and candid criticism.—With these introductory remarks, we proceed in this number to lay before our readers the more important alterations of the hymns

now used, and other changes that may be desirable; referring to the Prayer Book for the hymns themselves. The new ones, to be reviewed hereafter, shall be printed at length.

The 13th hymn is to be divided into two; the one to end with the 6th verse; the remainder to make another hymn to be substituted for the 42d, which latter is to be expunged. In the 4th verse of the former part of the 13th, instead of the line

"The timely tribute of her tears,"

it is proposed to read

"That faith in Christ's atoning blood," &c.

These alterations have our hearty concurrence; except the expunging of the 42d hymn: but this we shall have occasion to notice hereafter. The 13th hymn might, we think, receive another improvement. The connexion of thought between the 2d and 3d verses is not very obvious to plain people: would something like the following be any help to them?

"2 Ev'n now, while pardon may be found,
And mercy may be sought,
My heart with inward horror shrinks,
And trembles at the thought.

3 But, Lord, when thou shalt stand disclos'd
In majesty severe,
And sit in judgment on my soul,
O how shall I appear!"

We find nothing further of particular note, in the document before us, till we reach the 34th hymn. But before we proceed so far, we cannot but suggest some other alterations. In the 17th, a beautiful hymn, there is an unfortunate suspension of thought between the 2d and 3d verses. We are aware that suspensions of a certain degree often occur at the end of a verse or stanza; but this one, if there be a pause between the two verses in singing them, exceeds any fair liberty. Might not the passage read thus?

2 " — — — brink of endless woe;
When Jesus came in boundless love,
To guide us to the realms above.

3 "He rescued us from death and night,
And spread around his heav'nly light:" &c.

The 30th hymn also demands some notice. The first line of the 2d verse, were the subject any other than sacred, would not be endured:—

"Come saints, and drop a tear or two."

There can be no great presumption in attempting to better this and the entire verse; and we do so, with a reference to the music of Madan, to which this piece is usually sung.

"Come, weeping saints; the anguish view
Of him who groan'd beneath your load;
He gives his precious life for you,
For you he sheds his precious blood."

The two concluding lines of the hymn, as in the Prayer Book, are not well adapted to the music; but we do not know whether this should be a ground for further alteration. If however it be deemed best to yield to the claims of the music, the following lines will meet the exigency:—

"Then ask the tyrant, 'Where's thy sting!
And where thy victory, vanquish'd grave?'"

The 32d hymn is a useful one, but might undergo several improvements in its language. The word "crimes," in the first verse, is too harsh to be used by many in a mixed congregation; perhaps the two first lines would be improved, as well as this word ejected, by reading them thus:

"O Thou, who hearest when we cry,
Though all my sins before thee lie," &c.

The word "wretch" in the 4th verse is also objectionable; we would read the line,

"And let me still come near thy throne," &c.

The phrase "*sovereign grace*," in the 7th verse, should certainly be varied; as most people will interpret it of erroneous doctrine: "tender," or "pitying," would answer: but we would recommend expunging the entire 7th verse, as bad in diction, and not required to make the piece complete.

Before passing the 33d hymn, we cannot but suggest the omission of its 2d verse. The phrase, "*sovereign mercy*," has a wrong as well as a right sense; and in the wrong sense it is far most current. The rest of the thought in that verse is contained and repeated in the 3d. We say therefore, omit the 2d. And we should offer further improvements, but for the fear of attempting too much.

We now come to the 34th hymn, which the committee have justly expunged. They propose the following beautiful one as a substitute:—

"PENITENTIAL.—LITANY.

- 1 Saviour, when in dust to thee
Low we bow th' adoring knee;
When, repentant, to the skies
Scarce we lift our streaming eyes:
O, by all thy pains and woe,
Suffer'd once for man below,
Bending from thy throne on high,
Hear our solemn litany.
- 2 By thy birth and early years,
By thy human griefs and fears,
By thy fasting and distress
In the lonely wilderness;
By thy vict'ry in the hour
Of the subtle tempter's pow'r;
Jesus, look with pitying eye,
Hear our solemn litany.
- 3 By thine hour of dark despair,
By thine agony of prayer,
By the purple robe of scorn,
By thy wounds—thy crown of thorn;
By thy cross—thy pangs and cries,
By thy perfect sacrifice;
Jesus, look with pitying eye,
Hear our solemn litany.
- 4 By thy deep expiring groan,
By the seal'd sepulchral stone,
By thy triumph o'er the grave,
By thy pow'r from death to save;
Mighty God, ascended Lord,
To thy throne in heav'n restor'd,
Prince and Saviour, hear the cry
Of our solemn litany."

A truly beautiful hymn; one that may safely be trusted with that secret formation of opinions and of character, which will ever be effected by poetry in common use; as has been judiciously remarked of national ballads and songs. If it will not be thought hypercritical, we will suggest a slight variation of the two last lines, which will make them more similar to the conclusion of the other stanzas:—

"Prince and Saviour, hear our cry,
Hear our solemn litany."

We have heard it objected, that this litany presents no specific subject of petition,—that nothing definite is asked for. To us the objection appears to have no force. It is a *penitential* hymn; and the supplication is presumed to be for that relief which a penitent desires, pardon, peace, and strength.

Of the 35th hymn, it is proposed to omit the last verse. For ourselves, we are not content with this only. For instance, we can see but a doubtful consistency between the two clauses of the 2d line, 2d verse:—

"Saviour of *all*, if *mine* thou art:"

The "Saviour of *all*" must of course be the Saviour of each and every wor-

shipper who utters this language: except indeed on the Calvinistic hypothesis—that all men, means all kinds and degrees of men, or else some men of all nations. We propose therefore as a substitute—

"Saviour of men, thy peace impart."

Again; the third line of the 5th verse is objectionable;—

"Bring near, bring near the joyful hour;"

this savours of the tenet that the day and hour of the change from sin can be distinctly perceived. We would offer an amendment of the entire verse;—

"O shed thy kind and gracious pow'r,
My heart from every sin release,
Thy Spirit in abundance pour,
And fill me with thy sacred peace."

The 39th hymn is altered by the committee so as to read as follows through five verses, reduced by omissions to three: the remainder to continue as in the Prayer Book:—

"Come, ye that love the Lord,
And let your joys be known;
Join in a song with sweet accord,
And thus surround the throne.

"Let those refuse to sing
That never knew our God;
But children of the heavenly King
May speak their joys abroad.

"The God of heav'n is ours,
Our Father and our love;
His care shall guard life's fleeting hours,
Then waft our souls above.

"There we shall see, &c. &c."

Here the proposed correction ends. But we would respectfully ask, whether it is correct to say, that the present expectation of heavenly bliss

"Should constant joys create"?

Might not the word "holy," or some other suiting the measure, be substituted? Might not also the two following lines be changed,—one for its awkward phrase, the other for a still greater objection?

"The men of grace have found
Glory begun below."

Suppose, if no better amendment occur, the following be offered;—

"The saint has often found
A heav'nly peace below."

We dismiss the present hymn, with reminding our readers, that "Immanuel's ground," named in the last verse, means Judea (Isa. viii. 8); and figura-

tively, the church. The meaning therefore of the final verse is this: "Let us rejoice most fervently that we are led through the church of Christ to the place he has prepared for us in heaven." The same key may be applied to the verse preceding; "the church on earth 'yields a thousand sacred sweets, before we reach' the church above." It is not always that such language has an orthodox meaning.

Reaching the 41st hymn, we find it proposed to retain it as it stands, except the last verse, which is to read thus:—

"There, anchor'd safe, my weary soul
Shall find eternal rest;
Nor storms shall beat, nor billows roll,
Across my peaceful breast."

It is not without disappointment that we find no amendment of the "title clear;" a phrase which is liable to misconstruction. Nor is there any modification of the idea of "bidding farewell to every fear," while the struggle with sin is yet only in progress. Would not the following lines, while they introduce the leading figure of the peace, and remove the phrase of a "clear title," give also a turn to the thought that would remedy the other fault mentioned?

"When I, at last, am drawing near
The haven of the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."*

The 42d hymn, as we stated above, is omitted in the document before us; nor can we avoid repeating our expression of regret. It is more *substantially* good than some that are retained. Should the committee reconsider this measure, we are persuaded they can restore the hymn in a shape free from

* We have seen this entire hymn read as follows:—

- 1 When sin, the tyrant of my soul,
To Christ in thralldom lies,
My hope shall burst from fear's control,
And press to reach the prize.
- 2 Then, should I meet a scorning world,
My soul will scorn to yield;
Should Satan's venom'd darts be hurl'd,
My God will be my shield.
- 3 Let cares and disappointment come,
Let storms of sorrow fall;
I yet will trust to reach my home,
Where God is all in all.
My weary soul shall there repose,
Secure in heavenly rest;
Nor sin approach, nor care, nor foes,
The region of the blest.

objections. The following reading of it has been prepared from several sources, the 3d and 4th of the former verses being omitted:—

- 1 "Life is the time to serve the Lord,
And thus ensure the great reward;
And while the lamp holds out to burn,
The greatest sinner may return,
- 2 "Life is the season God hath giv'n
To fly from hell, and rise to heav'n;
The day of grace fleets fast away,
And none its rapid course can stay.
- 3 "Then what, my soul, is yet to do,
With unremitting care pursue;
For no device, nor work, is found,
Nor faith, nor hope, beneath the ground.
- 4 "There are no acts of pardon past
In the cold grave to which we haste;
But all th' expected Judge await
To seal their everlasting fate."

If for no other reason, for this at least, we would retain this hymn, in some form,—as a testimony against Universalism. We do not recollect one in the present or in the proposed collections, that is so explicit on this all-important branch of doctrine.

The 44th and 45th hymns, for morning and evening, are presented by the committee in a form somewhat varied from that in the Prayer Book. Our article has however extended itself to such a length that we have no room for these very improved pieces. The 7th and 8th verses of the proposed morning hymn might advantageously be omitted, as containing thoughts rather forced. And the 6th verse of the proposed evening hymn should certainly be expunged: for this latter omission a reason may be found in Toplady's letter on the recreations of certain pious men.

In the 47th hymn, might not the 4th verse be omitted, as containing a sentiment liable to be misconstrued into unsound doctrine?

In the 50th hymn the committee make a slight alteration. But is there not room for more? The 2d and 3d verses may but too easily be perverted to the notion that divine influences are *sensible*:—

"To see thy grace, to taste thy love,
And feel thine influence from above."

We shall be told perhaps that these are scriptural figures. So indeed they are in themselves; but not in the sense they acquire from the tone of the hymn, for

they are of course parallel with the expression in the next verse,

"When I can see thy glories shine."

This, combined with the language just quoted, may be abused to enthusiasm. We will venture to offer a substitute,—for the 2d and 3d verses.

"2 My heart is warm'd with holy fire,
My best affections now aspire
To rise, in pure and fervent love,
And worship with the saints above.

"3 When thus, with homage to my God,
I seek him in his blest abode,
I tread the world &c. &c."

In the 54th hymn, the committee give the following very improved substitute for the last verse:—

"Grant us the pow'r of quick'ning grace,
To raise our souls to thee;
That we may view thy glorious face
To all eternity."

The 55th hymn is to have, it is recommended by the committee, the following in place of the two last lines of the 2d verse:—

"So the high and humble station
Both are equal in thy sight."

In the hope that we have not exceeded the due limits of criticism, we take leave of this department of our labours. The improvement of the hymns is now, we presume, open to general discussion; the present publication of the committee being, it appears, the only report to be made, till their next meeting, to be held immediately before the General Convention. It is to be hoped that a thorough examination and revision of the hymns, both old and new, will now be made, and no correction of them spared. Our church may then point to her collection with more pride than she can at present.

STERNHOLD.

For the Christian Journal.

REVIEW.—*A Sermon on the Church; delivered before the annual Convention of the Protestant Episcopal Church of North-Carolina; by the Right Rev. J. S. Ravenscroft, D.D.*

THE election to the episcopate of North-Carolina of the truly respectable clergyman who now fills that office, was a source of unfeigned rejoicing to the

friends of the church. Highly satisfactory was it to learn that the first bishop of that state, in which our communion had long been prostrated, but had in the few previous years risen with symptoms of very promising strength, was a firm, sound, and zealous servant of his Divine Master,—one, in whom the true friends of apostolic principles had entire confidence,—one, who would promote the glory of God and of his church with a single eye to divine truth and order.

We have lately been presented with the first convention sermon of this worthy prelate; and we opened it with feelings of no ordinary interest. As, in our mother church, a *primary charge* is considered indicative of the tone of the diocese, and of the influence to be exerted by the individual who delivers it, both affecting in a degree the entire ecclesiastical body as long as that individual be spared,—so this *primary sermon*, if we may thus call it, affords a most cheering prospect of the strength acquired to sound principles in our American Zion, by the elevation of Bishop Ravenscroft. We learn also, with peculiar delight, that his clergy are "a little phalanx of men, sound in faith, and united with [him] in one mind, and in one doctrine; that on no point is there such a division of sentiment as leads to a diversity of practice; but all can go hand in hand to the object before [them]" (p. 15.) To such a diocese we say most affectionately, "God speed." May its purity and soundness continue, and grow with its growth, and strengthen with its strength.

Our readers, we are persuaded, would be gratified were we to embody in our review the entire sermon; but it would crowd too much the columns of a miscellaneous work. Yet for their sakes, as well as to do justice to our own feelings, we shall make pretty large extracts.

The right reverend preacher introduces his subject, "the CHURCH," with the text, (Amos vii. 8,) "*By whom shall Jacob arise? for he is small:* one very appropriate to the circumstances of a diocese just recovering from the most utter prostration. His object is to enforce the character and claims of the church, as the means by which the

Deity, in his wisdom, confers the benefits of grace on fallen men.

"Thus divine in its origin, influential in its character, and single in its designation, it presents a subject of the most impressive consideration to all mankind; inasmuch as it is only in connexion with this body or society, that the revealed promises and hopes given in and by Jesus Christ, are assured to men, and the appointed means of grace and salvation brought within their reach."

Of the omission to inculcate these principles from the pulpit, and maintain them by all other due methods, the bishop offers these very just remarks:

"That this point has been greatly neglected, and held back from the public edification of Christians, even by those who were nevertheless entrusted with its defence and support, is unhappily too evident, and the consequences are such as to warn both ministers and people, that it is time to retrace their steps, and by considering this vital doctrine in its application to the hope of man as a sinner, to learn its influential bearing on the advancement of pure and undefiled religion in the world."

"If Jacob is ever to arise, it must be as Jacob, and not as Esau."

Much of the doctrine relating to the church at large is noticed, before proceeding to the local circumstances and interests of the branch of it then assembled in convention. Of the origin of the church and its claims, Bishop Ravenscroft thus speaks:

"That the church is divine in its origin, and in the appointments connected with it, is so generally admitted a doctrine, that the less may suffice on this point; yet it ought ever to be borne in mind, that this divine institution of the wisdom and goodness of God, is not an abstract idea to be entertained in the mind; but an actual, visible, accessible body or society, for practical use—deriving its constitution, laws, and authority, directly from God. As such, it is placed beyond the reach of any human appointment, addition, or alteration; and this so strictly, that all the wisdom, piety, and authority in the world, congregated together, is just as incompetent to originate a church, as to call another universe into existence."

Its purpose, when it became, under Abraham, under Moses, and under Christ, a body separate from the world, was to rescue men from out of the world, and preserve to them the knowledge of

salvation, and at length extend it universally. The bishop describes first the patriarchal state, before the church was thus separated, and then adverts to the after dispensation.

"Under the first, or patriarchal dispensation, as it is called, of religion, as the benefits of the covenant of redemption were to be continued in their knowledge and operation, by the influence of parental instruction and a family priesthood, no particular designation as a church or visible society, with privileges and obligations, promises and helps, of a special description, was marked out. Each family composed a church for the worship of God, and was furnished with the necessary means of grace within itself, in the offering of that sacrifice which prefigured the Lamb slain from the foundation of the world, and was appointed and intended to keep alive in the minds of men the knowledge of their fallen condition, and of the only method of recovery from it."

"In the second dispensation of true religion, provided for mankind, the distinction from that which preceded it, to be most carefully marked and considered by us, is, its covenanted and peculiar character; in other words, the limited and prescribed conditions, on which only its privileges and advantages can be obtained. If we overlook this, we overlook its most distinguishing feature, lose that deeply impressive lesson, which it was intended to teach us, and pass over the most interesting, because most influential part of the whole transaction; that of a new relation to God, conferred upon men by outward and visible marks, and henceforth confined and limited within this institution. For it is this, and this only, my brethren and friends, which marks its separation from the rest of the world, as the Church, the peculium, the elect of God. Because of this its distinctive character, it was made the visible and only depository of his revealed will and precious promises. For certainty and assurance to this Church were committed those lively oracles of divine truth, which were corrupted and lost under the custody of tradition. And in it was prepared and established that body of testimony to the person and offices of Jesus Christ, as the promised seed of the woman, which shines so bright, so enlivening, comfortable, and irrefragable to us, under the gospel. Through this channel only was to flow hereafter, that chain of revelation, prophecy, and providence, which constitutes and confirms the hope of man. And to mark its dignity and pre-eminence, and to fulfil the wise purposes of its Founder, the condition of the rest of the world, in the rise and fall of its kingdoms, and in the operation of its various events, is over-

ruled, and made subservient to the advancement, enlargement, and final establishment of this kingdom of God upon the earth, against all the opposition of men and devils combined.

"For the order and uniformity of the public, prescribed, and therefore only acceptable service of God, in this his sanctuary, a divinely constituted priesthood was appointed, through which alone were the people permitted to present their united worship, to offer up the proper sacrifice for personal as well as general sin, and to draw assurance of forgiveness, through the efficacy of that great sin-offering, atonement, and expiation, which all their sacrifices represented.

"Hence, my brethren, the singular and personal character under which it is spoken of, throughout the scriptures; that sacred unity with which it is invested; hence, that zeal for its purity and interest so constantly manifested, and that care with which its constitution and government were fenced against all intrusion.

"Hence, also, the strong language in which its endurance or everlasting continuance is spoken of in the scriptures; which proves that it was not a temporary appointment; but inseparably connected with the wonderful plan of man's redemption, and to run parallel with it, and efficient in it, 'until the earth shall be filled with the knowledge of the Lord, as the waters cover the great deep,' and the kingdoms of this world become the kingdoms of our Lord and of his Christ."

Our excellent author is far from leaving these truths a mere dead letter, to be held in theory, yet negatived in practice. Equally far is he from indulging in those neutralizing opinions, which would fondly raise from scripture something to cloud the bright principles of this stamp already deduced from that sacred authority. Sound in *feeling* as in doctrine, he is not afraid to assert his principles in all their length and breadth. Speaking of the church—specifying indeed that of the Old Testament, but including with it afterwards that of the New, he remarks that it

"stands alone in the world, like the ark on the waters of the deluge, the sole depository of the truth, and of the people of God; nor is there access to it, nor admission within its saving enclosure, otherwise than according to the institution of its founder. It was competent to no man; not even to Lot, or to Melchisedeck, to obtain its privileges without its seal. Whatever of mercy might be in store for them and the rest of mankind observing the law written in the heart, it was not the pledg-

ed and promised mercy made over to the church. Whatever the truth or reasonableness of any religious duty might be; however well founded the hope of God's favour, from conformity to the dictates of natural conscience; it was not the truth confirmed by express revelation; it was not the hope which springs from the promise of God, certified by outward, visible and appointed ordinances, as helps to faith, means of grace, and assurances of a relationship to God, in which none other stood, transacted through an authorized and accredited agent.

"This, my brethren and hearers, is that deeply impressive and influential character, in which the church of the living God is presented to our notice and use, in working out our eternal salvation. This is that commanding feature, by which it is to be distinguished by us from all imitations of it, by either the piety or the presumption of fallible men; and it is by tracing it according to this, its specific character, through all the dealings and providences of its founder, that we, at this day, are enabled to discover and distinguish this ark of safety—this special deposit of the promises of God to a fallen world—this authorized source of agency between heaven and earth."

"From not attending to this essential point to the very being of a church, room has been given for the intrusion of man's presumption into this sacred appointment, and to deal with it, as the creature of his contrivance, as a thing subject to his alteration and amendment.—Division and destruction, instead of union and peace, has been the bitter fruit: while the event has fulfilled the prediction of our Lord, in impeding the progress of the gospel, and encouraging that infidel spirit, which turns away from the truth, because those who call themselves the disciples of Christ, bite and devour one another. Above all—by neglecting to apply the test which God himself has provided, whereby to determine the certainty with which we are transacting our spiritual affairs, in the very natural inquiry—"By what authority doest thou these things?" and substituting in lieu thereof, the reputed piety and holiness of particular men, has the darkness become thicker and blacker, and the powerful prejudices of pride and profession been enlisted against the truth; so that men, reasonable beings, with the light of God's word in their hands, contentedly trust their souls to a security, on which they would not risk their estates."

From the subject of the church, considered in itself as a divine institution, Bishop Ravenscroft proceeds to a survey of "that branch" of it which is now under his own superintendence. In the

older parts of the state, the Episcopal communion was "coeval with the establishment of a regular [civil] government." But the "notices" of it "are so scanty" as to afford almost no insight into its circumstances and condition, "previous to the recent effort to revive the cause in the year 1817." Of the injury it sustained in the period of its darkness, and especially of the sad consequences of an all-reducing liberality, so called, which is but too natural in such a state of things, he thus speaks:

"The long period, during which the people were deprived of the services of the sanctuary, could not fail to operate injuriously. We gradually forget our dearest friends, my brethren, when removed from all intercourse with them. We soon seek to form new connexions, and we cleave to them the closer, perhaps, because of previous privation. And thus it fared with the church. Multitudes, who would never have deserted the fold, were forced by want and privation into strange pastures. Still greater numbers have grown up in ignorance of her claims, and even of her existence; while the pride of opinion, reluctance to acknowledge an error, and the modern fallacies of liberality in religious opinion, and equal safety in all religious denominations, keep back many who once enjoyed the benefit of her sound and safe ministrations, and bid fair to establish the notion, that no religious profession is necessary. Thus demonstrating by experience, that in proportion as you weaken the vital doctrine of the visible unity of the church of Christ, by acknowledging communions erected by human authority, you encourage the growth of infidelity and impiety. And it requires but a fair consideration of the effects which have followed the divisions among Christians, and the consequent adoption of liberal opinions, to demonstrate the alarming fact, that if the Church of God may be found every where, it will soon be sought no where. Indifference to religion is the inevitable result of such pestilent notions; and this is the sum total of gain from this so much boasted system of liberal opinions."

A better prospect, however, now opens upon the diocese of North-Carolina. And in the hope of its full resuscitation and growth, its excellent prelate adverts to the grounds of such a hope, and the means of realizing it, in the question—"By whom shall Jacob arise?" This question is answered by directing the trust of his people to the

Almighty, the only Rock of the strength of Zion, and by enumerating the means to be used under God. All these points are treated with great ability and interest.

All the hopes of a decayed church are built on the furthering aid of its Divine Head. And, adverting to the prospects of his own diocese, Bishop Ravenscroft exclaims,

"Well may we say, dear brethren, 'what hath God wrought!' and in contemplation of what he hath already done, be strengthened and encouraged to be workers together with him, in building up the waste places of Jerusalem. I have been among them, my brethren—among the earliest records of the piety of our forefathers; and my heart yearned over the ancient and decaying, and now too often silent temples. I have been among the ancient Simeons and Annas, servants of the Lord, who 'take pleasure in the stones, and favour even the dust of Zion;' who have prayed and fainted not, through a long night of darkness and bereavement; and I have seen the smile of transport, and the flush of hope, and the fervor of devout and grateful praise, light up their patriarchal countenances, as the promise of a brighter day dawned upon their children; and I felt that it would not be disappointed."

Of the *means* of raising the church, to be used in dependence on the benediction of heaven, five are enumerated. The first relates to the personal improvement of its members; for which there is ever unhappily but too much occasion every where, both among ourselves and all Christians. And to guard against and correct the unfair and uncharitable opinion that our denomination is remiss in efforts to this effect, the bishop has the following just remarks:

"Many suppose, that in the Episcopal Church a greater laxity is allowed than in other denominations. But this manifests a total ignorance of all our institutions. No countenance is given or allowed to what is sinful; nor can any denomination pretend to greater strictness than is required by the canons and rubrics of the Church. We cannot help it, my brethren, if persons whose conduct is a scandal to all Christian profession, will call themselves Episcopalians: the discipline of the Church can be applied only to those who are known and received as communicants; and by those compared with any other denomination, we fear not to be tested; yet

with us, whatever may be the case with other professions, we know and confess, that much of the old leaven has to be purged out; and this will we do, if God permit.

"To this point, then, my brethren, let us bend our united attention; taking away occasion from those who seek it, and wiping out the reproach against us; firmly setting our faces against all conformity with the world in its ungodliness; and withholding our fellowship from all who walk disorderly. This we owe to our own souls, to the honour of God, to the credit and advancement of the church, and to the souls of others; we owe it to that forbearing goodness which has once more revived us, and in agreement with which only can we hope to prosper."

Secondly. He remarks,

"That Jacob may arise as Jacob, it is essential that the doctrines and worship prescribed in the articles and liturgy of the church, be faithfully preached and adhered to by all of her communion."

"On the doctrines of the cross, then, as you have taken, maintain your stand, my reverend brethren. Preach them in the simplicity and sincerity of hearts that feel them, with the earnestness of men, who wish to save their own souls and the souls of others. The entire spiritual death, and alienation of man from God, by the entertainment of sin; the reconciliation of God to the world, by the sufferings and death of his only-begotten Son; the atonement of his blood; justification by faith; acceptance through the merits of the Saviour; conversion of the heart to God; holiness of life, the only evidence of it, and the grace of God, in the renewal of the Holy Ghost, the sole agent from first to last, in working out our salvation from sin here, and from hell hereafter. In fewer words, *'salvation by grace, through faith, not of works, lest any man should boast.'*"

"But with these vital and heaven-blessed doctrines, other points of edification to

those of your charge, and to your general hearers, will require your attention, my reverend brothers; particularly that of the distinctive character of the church. On this a most lamentable ignorance prevails, and most unfounded opinions are becoming established, not only among Episcopalians, but at large. To permit this ignorance to continue undisturbed, is to be false to our ordination vows, to our acknowledged principles, to the interests of our communion, and to the souls committed to our care: and however amiable in appearance the principle on which we act may be, reflection shows it to be a mistaken one, and experience proves it to have been injurious. If we hold principles that are indefensible, let us abandon them. But if they are our principles, interwoven into the very frame of our polity—impregnable in their truth, and essential in the great work we have in hand; let us not appear ashamed of them, or weakly afraid of the consequences, and thus become parties to that miserable delusion, which weakens us as a body, strengthens the ranks of our adversaries, and, I will fearlessly say, weakens the cause of true religion, by tacitly owning one division after another, until the great master principle of the Church of God, its unity, is merged in the mass of Christian names, and swallowed up by the indifference and infidelity thus fostered.

"If, then, we would be found faithful to ourselves, to the church whose commission we bear, and to the souls committed to our trust; this doctrine of the distinctive character of the church, must be fully unfolded and laid before our people. Their attention must be called to it, on the grounds of scriptural reason. The purpose of this wise and merciful appointment of Almighty God in the salvation of sinners, must be dwelt upon and enforced, by all those weighty arguments and authorities which the word of God so richly supplies. The importance and efficacy of authorized ministrations, of valid sacraments, must be elucidated and confirmed, by the analogies which govern men in temporary things, and by the method so demonstrably resorted to by God himself, both under the law and under the gospel, to give certainty and assurance to men in things so unspeakably important. These are the points to be presented to our people, to be pressed upon the understandings, and the feelings of our hearers, in connexion with the other doctrines of the gospel; that they may learn to estimate aright their privileges, and valuing, to cleave to them."

Thirdly. We present this head of the discourse entire; and we would here make a new call on the attention of our readers.

* We have pleasure in noticing that Bishop Ravenscroft, after an extensive visitation of his diocese, finds his communicants such in general as to afford little cause for rebuke in the above particulars: he adds, "Whatever reproach of this nature is brought against our communion as yet, is brought from a distance." It was prudent not to deny this reproach, except on personal knowledge. If however we may be permitted to argue from many circumstances, added to a personal knowledge of some extent, we assert that no "reproach" of this kind can be brought against our communion,—none to any greater extent than will apply to other denominations. No communion can be entirely pure. And all such reproaches against any respectable denomination of Christians should be regarded as calumnies.

"That Jacob may arise in his true character, a steadfast and uniform adherence to the liturgy and offices of the church, as set forth in the Book of Common Prayer, and Administration of the Sacraments, must be observed.

"In this duty, it is my happiness to believe, that you, my reverend brethren, are found faithful. As honest men, independent of your Christian character, I could expect no less. But in this liberal and latitudinarian age, this duty is sometimes rendered painful, by the wish to yield in some degree to the prejudices of a mixed congregation; and by the hope, that conforming in this respect, they may be won over. In aid of this dereliction of duty, the points objected are artfully represented as things indifferent in themselves, and therefore to be yielded in favour of Christian fellowship. All this, however, is mere pretence; for if they are points really indifferent, the fault must ever be with those who, on such grounds, separate themselves from what never can be viewed with indifference by any serious person. And whatever pretences may be urged, they are all fallacious, and proved to be so by experience. For whatever the principle of accommodation may be capable of in other things, it has never failed in points of religious dissent: and I am yet to learn, in what instances the surrender of principles, or even of distinctive points, has profited those who have tried the dangerous experiment. My brethren, the attempt has ever been in vain, and has issued in weakening and degrading those who have resorted to it: and the reason is obvious:—Principles, religious principles especially, are presumed to be well considered—adopted as the best, and on the highest authority. To hold them, then, as things that may be dispensed with, may be accommodated, may be yielded, is viewed as the mark of a weak or an insincere mind.

"To act upon this expectation, then, is to court defeat; while it is at the same time to expose ourselves to contempt, as men of lax principles and designing conduct: a stigma of all others the most severe upon a minister of religion, who, in common with all Christians, but in a higher degree, ought to have his conversation in the world in simplicity and godly sincerity. And what has been the effect of such a course, in the trials that have unhappily been made by Episcopal clergymen! Has our communion gained or lost by it?—Where is the addition obtained by this surrender of private and public principle? It has lost, my reverend and lay brethren, by this Judas-like method of betraying it into the hands of its enemies, with a kiss.

"And what have the individuals who have thus acted, gained by it? They have gained the name, perhaps, of liberal and charitable; and have lost the esteem of all

sound churchmen: while they have not gained the confidence of those, who nevertheless flattered their enlarged views of Christian liberty and evangelical piety; because, in the midst of this flattery, they are obliged to view them as false to the most solemn pledges that can be given of sincerity of opinion, and integrity of practice.

"In all such cases, the question with an Episcopal clergyman is, not whether our general principles, or our method of conducting public worship by a fixed form, be scriptural, profitable, or even evangelical; this ought to have been settled on the most serious investigation, before he assumes the orders of the church. Whatever discretion he had as to this and other points of required conformity, is then given up; nor can he continue to wear the livery of the church, and thus act, without the guilt of the most sublimated perjury.

"Alas! that it should be necessary to warn against the influence of such an example elsewhere. But as the evil exists, and this view of the subject includes every plea for non-conformity to the doctrines and worship of the Protestant Episcopal Church in the United States, I think it due to you, and to the sincerity with which I am bound to act, to show distinctly, at the commencement of my administration, the principles by which I am guided."

Bishop R. in his fourth head, urging domestic instruction and worship, is peculiarly satisfactory and truly eloquent, and approves his churchmanship to be genuine and sterling. May his remarks have full efficacy in every household under whose roof they are read!

"For the increase and advancement of true godliness, let me recommend the observance and cultivation of family religion.

"Without this root and spring, under God, of all holy desires, all good counsels, and all just works, hope is vain for the church and the state; we shall sink into a nation of infidels.

"That the practice has declined in the families of professing Christians; that it is abandoned in all others, is known by all who hear me at this moment. And that the consequences are the bitter fruit of increasing crime and profaneness, is recorded in every court, and witnessed by every sabbath.

"But, my brethren and hearers, could this be so, were the principles of our holy religion early and carefully instilled into the minds of the rising hope of this great and growing Christian nation? Was the fear of God, and the reverence of his most

holy name, and the observance of his worship, and the knowledge of his life-giving precepts, inculcated and manifested in our families, would so little of it be seen in the world? Awake, then, from this torpor, ye Christian fathers and mothers—from this deadly delusion of adulterated religion, which is so fast swallowing up the dearest hope you can entertain of a happy eternity, with those who are dearest to you here. Trample under your feet those pestilent doctrines which inevitably lead to this criminal neglect, by confining the hope, and, by necessary consequence, the duties of the gospel, to a chosen few. Arise to the blessed assurance of God's public message by his only begotten Son—"that he hath not appointed you or them to wrath, but to obtain salvation by our Lord Jesus Christ;" "who by the grace of God, tasted death for every man."

"Oh! it is an awakening thought to contemplate a godless gospel family, assembled before the judgment seat of Christ, and to carry out the consequence to the misery that awaits them: and that misery doubled by the near and dear ties which connect them: Hell made hotter by the endless reproach—we neglected our children's souls—my father and mother hardened me against God—they trained me to perdition.

"Oh! it is a heart-cheering soul-enlivening vision, to go in the mind's meditation, with the faithful father and mother, to the same awful tribunal, and see the holy confidence with which they stand and say—"Behold us, Lord, and the children thou hast given us." We have taught them thy fear; and by thy grace kept them in the way; we surrender them to thy mercy, through thy dear Son. 'Well done, good and faithful servants, ye have been faithful in a few things, enter ye into the joy of your Lord.' But who can speak that joy, when all the dear ties of nature in this life shall be refined, purified, and perpetuated in glory; when conjugal, parental, and filial love, shall be swallowed up, but not lost, in the love and enjoyment of God for ever."

"And to what other source can we reasonably look, my brethren, not only for the advancement, but for the continuance of religion among us? Let us ask ourselves, and reflect seriously upon it—what proportion do the conversions, which we occasionally hear of, bear to the numbers annually coming into and going out of life—"to the annual drain by death, of souls dead to God, unprepared for eternity? what to the multitudes who know not God, and obey not the gospel of our Lord Jesus Christ; who have grown up without him, and must in all probability die without him? what is this to the thousands coming forward into life, the hope of days to come, equally unfurnished?—O

let the alarming calculation startle us from this delusion of double death, and convert us from dependence on the extraordinary, to the serious use of the ordinary means which God has provided, commanded, and promised to bless, in training up our children in the nurture and admonition of the Lord, that his converting grace may change their hearts, transform their lives, and enrich the church and the world with sound and instructed believers, serious and experienced Christians, and firm professors of the hope of the gospel."

The fifth and last head of this part of the sermon we also give entire. The remarks are of universal application; and they will not, we hope, be offered in vain to those Episcopalians who have all charity but that which begins at home.

"Our pecuniary means must be reserved for the wants of our own communion.

"This is so plain and obvious a duty, that at first sight it would appear superfluous to mention it; yet certain it is, that in this respect, Episcopalians have manifested an easiness in yielding to the solicitations of other denominations, which can be justified on no sound principle of regard for the church, or feeling sense of the wants and privations of their immediate brethren: and the time I think is come, when it is absolutely necessary to act differently. Jacob is small, and he must continue so, if his patrimony is squandered upon strangers. It is the dictate of inspired wisdom, my brethren, "that if any provide not for his own, especially those of his own house—he hath denied the faith, and is worse than an infidel." This rule, both of reason and religion, will apply in the closest manner to the present condition of the church in this diocese, and to the present duty of all the members and friends of our communion, and should regulate and restrain the indiscriminate expenditure of her means, for purposes which, if not hostile, are certainly unprofitable.

"If I could paint to you as vividly as I have witnessed, and now feel, the destitute condition of our brethren—men agreeing in faith, doctrine, and worship with ourselves—and the general call there is,—'Come over and help us,'—the necessity as well as propriety, in the truest religious sense, of adopting and acting henceforth upon this principle, would need no enforcement from me. Your hearts would feel for congregations destitute of ministers and ordinances; Jacob's feeble hands would not be lifted up in vain; the church of your fathers, and of your affections, would no longer be dry-nursed to succour her opponents; but all would be united for one object, and your bounty flow in

one enriching stream of nourishment, growth, and strength, to our Zion. Oh! if I had but the thousands which have heretofore been drawn away from her exigencies, how easily would all our wants of this kind be supplied! It is gone, however, and regret will not bring it back. But if it shall teach us to adopt and adhere to a different course for the time to come, it will so far be a gain, and there is yet enough left in the piety, and affection, and affluence of the Episcopal body in this diocese, to meet all our reasonable demands. All that is required, is to act upon principle, by system.

"Much will be said against this my advice to you, my brethren; and I doubt not it will be called illiberal, uncharitable, perhaps unchristian. But by whom will such truly unchristian terms be applied to it? By those only whose interest it is that you should not discriminate—by those, who act themselves as a body, and rigidly too, upon this very principle; who have drawn largely on the easiness, or indifference of your liberality; but have never returned a cent for the dollar to our wants, and never will;—or by those who cloak real disregard to all religion, under the motley mask of equal regard for all denominations. Regard them not, therefore, my brethren; but, strong in the soundness of the principle, and the obligation of the duty, as Christians and Churchmen, reserve what you have to spare in the service of religion, for the wants of your own communion. That certainly has the first and highest claim upon your ability—upon your bounty; a claim which no sophistry can invalidate, which no mistaken views of liberality and charity towards the opinions or the practices of others, should either weaken or defeat."

If our readers have perused these extracts with the interest they deserve, they cannot but indulge a most cordial affection for the sister diocese which is blessed with such an ecclesiastical head, giving his influence to such principles. They will entertain not the hope only, but the conviction, that in that diocese, "Jacob will arise" in strength, by the divine blessing on the energy thus engaged in its revival. And while they offer up their fervent thanks for what has been done in that branch of the apostolic church, they will not forget to add their prayers that its soundness and purity may continue and increase, and that rays of equal brightness may be shed into every part of our communion where they may as yet be feeble.

For the Christian Journal.

Abstract of the Proceedings of the eighth annual Convention of the Diocese of North-Carolina, held in St. John's Church, Williamsborough, from Thursday, May 6th, to Monday, May 10th, inclusive, 1824.

THE convention was composed of the Right Reverend Bishop Ravenscroft, six presbyters, and twenty lay delegates, representing eleven congregations.

It was opened with morning prayer, read by the Rev. Adam Empie, rector of St. James's church, Wilmington, and a sermon by the bishop.

The Rev. Richard S. Mason was elected secretary.

Agreeably to the 45 canon of the General Convention, of 1808, the Right Rev. Bishop Ravenscroft delivered the following address:—

On Thursday evening, April the 24th, 1823, I received, by the hands of the Rev. Mr. Green, at my residence in Virginia, a letter from the Rev. Mr. Empie, president of the standing committee, announcing my unanimous election, by the Convention of the Protestant Episcopal Church in North-Carolina, as the bishop of that diocese.

To this unexpected and unsought for call to so very responsible an office, I could oppose nothing, but the deep sense of the insufficiency of my qualifications. But as this was overbalanced by so evident an interposition of the Providence of the great Head of the Church, I felt it to be my duty, all things considered, to surrender myself to his disposal, thus declared; and the next day, the 25th, addressed my reply to the Rev. Mr. Empie, respecting the call—a copy of which is herewith presented.

Being furnished with the required testimonials from the diocese, I proceeded to the General Convention of the church to meet in Philadelphia on the 20th May; and the further testimonials, required by the third canon, being signed by the House of Clerical and Lay Deputies—the House of Bishops were pleased to accept of me, and to appoint Thursday the 22d for my consecration; which accordingly took place on that day, in St.

Paul's church, Philadelphia, as will more fully appear by the certificate of consecration, signed by the bishops present and officiating, and which is herewith offered for the inspection of this convention.

Being thus invested with the Episcopal character, and charge over this diocese, the members of which, with the exception of not more than a dozen, were personally strangers to me, I returned to Virginia, to prepare for removing to Raleigh, the place designated for my residence; and in the mean time, to supply such services as the contiguity of my home to the northern part of the diocese rendered practicable. The notice of which now follows:

On Friday the 27th June, I left home on my first Episcopal visit to the diocese, on which journey I visited the following churches: First—St. John's church, Williamsborough; where, assisted by the Rev. Mr. Green, I preached on Saturday, to a small congregation, owing to the wetness of the day. On Sunday the 29th, divine service was again performed, a sermon preached, and the holy communion administered—the congregation numerous and attentive.

From Williamsborough, I proceeded, on Tuesday the 1st July, accompanied by the Rev. Mr. Green, to Oxford; where divine service was performed and a sermon preached by candle light, in the Methodist house of worship in that village, to a full congregation.

On the next day, proceeded on my journey to St. Mary's chapel, in Orange county, where the next appointment was made for Sunday the 6th of July—where the services of the church, and the other duties of my office, were performed with the assistance of the Rev. Mr. Green, to a congregation too numerous for the chapel to contain. The people, however, had erected an arbour to shade them from the sun; under which the word of God was preached to them. At this place I baptized eight adults, and one infant, confirmed twenty-four persons, one of them, Mr. Latta, between eighty and ninety years of age, and desirous, above measure, to add this apostolic rite to the other grounds of his faith in the re-

vealed promises of God. I also administered the holy sacrament of the Lord's supper to forty-five communicants; some of whom belonged to other denominations.

After these services, I proceeded on to Hillsborough; where divine service was performed in the evening by myself, and a sermon preached by the Rev. Mr. Green, in the Presbyterian meeting house.

On Monday the 7th July, preached in the forenoon and in the evening, to a very respectable collection of the people; the service by the Rev. Mr. Green.

On Wednesday the 9th, proceeded on my route to Raleigh, where we arrived in the evening.

Notice having been previously given for Thursday evening, and the use of the Presbyterian house of worship very kindly offered during my stay, divine service was therein performed by the Rev. Mr. Green, and a sermon by myself, in the evening.

Saturday the 12th, divine service by the Rev. Mr. Green, in the forenoon; after which I preached, preparatory to the communion on the next day.

Sunday the 13th, assisted by the Rev. Mr. Green, the services of the church were presented in full, to a numerous congregation. The communicants few in comparison; many of them dissenters. I preached again in the evening, and took leave of the inhabitants for the present; from whom, as also on my whole route, I have received all those marks of attention and respect, which made me feel, that I was not a stranger in a strange land; but a welcome guest, among brethren and friends.

Having completed the necessary arrangements for removing my residence to Raleigh by the close of the year, a house not being to be procured sooner, I left Raleigh on Monday afternoon, the 14th, and proceeded home, where I arrived on the 18th.

On the 27th August, I again left home, on a visit to the western churches of the diocese, directing my route first to Oxford, as the nearest organized congregation; where I arrived in the evening, and was met by the Rev. Mr. Green.

Read prayers and preached the next day, to a very respectable audience; only a small number of them, however, Episcopalians; and went in the evening to Dr. Bullock's, where there was an appointment for me to preach the next day.

Friday the 29th, preached to a collection of the neighbours, under the trees in the doctor's yard; but could only have the service in part, both from want of books, and want of acquaintance with the forms. Went on in the evening to Judge Cameron's, where I rested on Saturday.

Sunday the 31st, attended at St. Mary's chapel, where I was met by the Rev. Mr. Hooper, who read prayers; after which I preached to a numerous congregation, and administered the holy communion. In the course of the services, I baptized one adult, and confirmed six persons. After the services of the day, proceeded on to Hillsborough, where I remained all night.

Tuesday the 2d, attended my appointment at St. Jude's church; where I performed the service of the church, and preached to a large congregation of people—here I baptized one infant. Returned to Mr. Davis's, and preached by candle light in Stony Creek meeting house, to a numerous congregation.

My next appointment being at Lexington, I proceeded from Mr. Davis's for that place; where, on Friday the 5th, I performed divine service, and preached to a very small number of people, and apparently unaccustomed to our services, though organized as an Episcopal congregation. In the afternoon went on to Salisbury.

On Saturday evening divine service was performed by desire in the court house; after which I preached on the subject of confirmation, many of the candidates for that rite being present.

According to previous notice, on Sunday the 7th, divine service was performed in the church both forenoon and afternoon, together with a sermon. After divine service in the forenoon, I administered the rite of confirmation to thirteen persons; and after sermon, administered the communion to about forty, of whom one-third were blacks. The church was crowded with people;

but I had no means of ascertaining what proportion considered themselves Episcopalians. To determine this as far as possible, I invited the members and friends of the church to attend a meeting at Mrs. Beard's, on Monday evening; where I lectured from the 2d chapter of the Acts of the Apostles, and in conclusion requested those who were disposed to unite in organizing an Episcopal church in that place, to make themselves known; when twenty-one of the company present rose up, as a declaration of this intention. This number, with those necessarily absent, and others resident in the vicinity, whose sentiments are known, present a very favourable prospect. Hitherto, however, as far as I am informed, no efficient steps have been taken to organize, or provide a clergyman.

Being disappointed in the expectation I had entertained, to be here met by the Rev. Mr. Wright, and the Rev. Mr. Miller, to whom I had committed the arrangement of my official duties west and south of this point, I concluded to proceed and to visit Christ's church, in the neighbourhood of Salisbury.—On Wednesday the 10th, accordingly, I left Salisbury, and went on to Capt. Hall's. Here I was joined by the Rev. Mr. Wright, on Thursday morning, and went on with him to meet the congregation of Christ's church, according to notice; where divine service was performed, and a sermon preached to a rather numerous congregation for a week day.

According to notice given on Thursday, divine service was held at Christ's church on Saturday, by the Rev. Mr. Wright; after which I preached on the subject of confirmation, to a very respectable congregation of the people, and gave notice for the services of the ensuing day.

Sunday the 14th. Divine service was again performed by the Rev. Mr. Wright; after which I confirmed fifty persons, preached, and with the assistance of Mr. Wright, administered the communion to sixty-three professors of the faith of the gospel. The house was entirely inadequate to contain the numbers who were present.

The unhappy and very injurious pri-

vation of the regular services of the church, in most of the congregations which I have visited, have led me to resort to the only substitute, in the appointment of lay readers; and here, for the first time in this visit, I found the congregation willing to receive, and an individual willing to render, this very efficient service to the cause of religion. On the recommendation, therefore, of the congregation of Christ's church, I authorized Mr. William Barber to officiate as lay reader therein.

Tuesday the 16th, I attended at St. Michael's church, Iredell county; where divine service was performed by the Rev. Mr. Wright; after which I confirmed six persons, preached, and administered the communion to thirteen, who had hope in God, through our Lord Jesus Christ.

Obtaining here no news of Mr. Miller, (who I have since learned was prevented by an alarming accident to himself) and ascertaining that no notices were given for my further progress west and south, it was concluded to abandon the prosecution of my original purpose for this time, and bend my course to Wadesborough.

In the prosecution of this design, the Rev. Mr. Wright and myself proceeded through Salisbury to Wadesborough, where we arrived on Thursday the 18th, myself labouring under the pressure of severe indisposition.

Having, however, made use of the necessary means in the interval, so as to check in some degree the violence of the fever, I consented to officiate on Saturday, preparatory to the services notified for Sunday. The return of the fever in the afternoon was severe, and on Sunday morning my servant was cast down with the disease of the climate.

Several persons, however, in this portion of the vineyard, having looked forward to this opportunity with anxious expectation, I felt that they were not to be disappointed for any personal ease to myself. Though feeble in body, I confirmed eleven persons, preached, and administered the holy sacrament to seventeen. In the afternoon preached again, to the injury of my health, being much exhausted, and at-

tacked next day very violently. On the 12th of October, however, I preached twice, and catechised the children, greatly to my satisfaction, and to the credit of their parents and pastor.

I officiated on Sunday the 19th, to an attentive congregation of different denominations, in Pittsborough; and proceeded next day to Raleigh, where I arrived on the 21st. Officiated three times, once on the evening of Friday the 24th, and twice on Sunday the 26th, in the Presbyterian house of worship, and baptized one infant.

I left Raleigh on Monday the 27th, for Warrenton, where I arrived the next day, under all the symptoms of a relapse. I nevertheless performed divine service and preached the next day, to a small, but serious collection of the inhabitants, the weather being cold and rainy. From this place my journey home was rendered painful by return of fever, under the effects of which I laboured until the 3d of December.

Having made the necessary preparations, I at length removed from Virginia with my family, and took up my residence in Raleigh, on Saturday the 20th of December; having officiated in Williamsborough the Sunday previous. But as there was yet no house for worship provided in that place, I continued to officiate occasionally in the Presbyterian house of worship, until Saturday the 18th of January; when divine service was performed, and a sermon preached, both morning and evening, in the house rented and fitted up as a temporary chapel by the congregation of Christ's church.

To supply as far as possible, and in the only mode as yet possible, the want of regular services to the churches in the western section of the diocese, I have commissioned the following gentlemen as lay readers: Charles Mills, senr. for St. Michael's church, Iredell county; Alexander Lowrance, for St. Peter's church, Lincoln county; Robert H. Burton and Daniel M. Forney, for Whitehaven church, in the same county; and Thomas A. Sumpter, for St. Andrew's church, Burke county.

Mr. John Davis was commissioned to act as lay reader at Waynesborough.

The new Episcopal church in New-

bern being ready for consecration, the vestry of that parish applied to me to appoint a day for that purpose; which I fixed for the first Sunday in February. On the 23d of January, therefore, I left Raleigh in the stage, and on Saturday evening preached in Waynesborough, to a pretty numerous collection of the inhabitants and neighbourhood, in the tavern, apparently with acceptance. On Monday I arrived in Newbern, where I was most kindly received, and lodged with Mr. Asa Jones.

In pursuance of appointments previously made, I left Newbern the next day, with a view to devote the interval to the churches in the adjoining country; and, accompanied by the Rev. Mr. Mason, arrived at Washington that evening, where divine service was performed by Mr. Mason, and a sermon preached by myself, in the new Episcopal church in that place.

On Wednesday the 28th, proceeded to Bath, where a large congregation was assembled in the venerable old church (of that once more populous town) built in the year 1732, and yet in tolerable repair; and where I preached, baptized three adults, fifteen children, and confirmed twenty-five persons.

On the 29th, left Bath for my next appointment at Zion chapel, on the road to Washington; where the usual services were performed to a crowded and engaged audience; and where I baptized six adults, one of them 67 years old, and twelve infants, and administered confirmation to twenty-four persons. Here I must take leave to remark, that the lively condition of these two congregations, and the deep interest felt for the revival of the church, is owing, under God, to the zealous, and persevering, and discreet exertions of the two lay readers who officiate amongst them—Mr. Buxton and Mr. Marsh, aided by the occasional visits of the Rev. Mr. Mason: an example, which, I trust, will be fruitful in encouraging others to go and do likewise.

In the evening I returned to Washington, where I baptized one infant; and, after preaching on the subject, confirmed twenty persons.

On Friday the 30th, the new church in Washington being in a sufficient

state of forwardness, and every necessary step being taken to confirm the property and possession of it to the Protestant Episcopal Church, the building was solemnly consecrated and set apart to the worship of Almighty God, according to the liturgy of the Protestant Episcopal Church, and to the administration of the word and sacraments, to the use of that communion for ever, by the name or title of St. Peter's Church, Washington. In the duties of the day was included the administration of the holy communion.

In the evening left Washington and its kind inhabitants, for service at Trinity or Blount's chapel, a distance of four miles; where, after the service by the Rev. Mr. Mason, and a sermon by myself, by candle light, I administered the rite of confirmation to seven persons.

In the section of country through which I have just passed, it glads my heart, brethren, to find the affections of so many of the inhabitants still strong towards the church of their fathers; and it was truly a rejoicing spectacle to me, in a country which, judging from the roads, hardly contained inhabitants, to find such numbers quite at home in our liturgy, and prepared and desirous to profit by those apostolic services, which they had learned to revere, as wise appointments of the great Head of the church, for the increase of his grace in their hearts, and for their establishment and assurance in the one faith and hope of the gospel.

On the next day, Saturday the 31st, we returned to Newbern.

Sunday, February the 1st, 1824.—The necessary deeds being all previously prepared, as in the case of St. Peter's, Washington; and assisted by the Rev. Mr. Hooper, the Rev. Mr. Green, the Rev. Mr. Mason, and the Rev. Mr. Treadway, of the diocese of Virginia, then on a visit to his friends; I consecrated and set apart to the worship and service of Almighty God, according to the ritual of the Protestant Episcopal Church, and to the use of that communion for ever, the elegant and appropriate brick building lately erected in Newbern, by the name or title of Christ's Church.

This building does great credit to the taste and liberality of the contributors. There is nothing superfluous in ornament; but a chaste simplicity characterizes the whole of the finishing. May the simplicity and godly sincerity of the gospel be the ornament of those who worship in its courts.

Divine service was conducted by the Rev. Mr. Hooper, the sermon by myself; after which the holy communion was administered.

The novelty of the occasion drew together a multitude of people, even more than the house could contain; and from the seriousness with which the different services were regarded, the hope is entertained that good and favourable impressions were made. In the evening the usual services were performed by the Rev. Mr. Green; after which I preached a sermon.

At the request of the vestry, and on their suggestion that it would have a favourable effect on the sale of the pews, I consented to remain the week in Newbern; during which period I officiated twice, in the evening; and again on Saturday evening, at which time I baptized one adult, and administered the rite of confirmation to 13 persons.

On the next day, Sunday the 8th, divine service, morning and evening, by Mr. Mason; after which I preached and administered the holy communion in the forenoon, and in the evening again preached and catechised the children. During this visit to Newbern, every thing was calculated to impress my mind with the most favourable anticipations in favour of religion, and of the church.

On Monday the 9th, I left Newbern on my return to Raleigh; and took a circuit through Pitt county, for the purpose of visiting a small congregation at Grace chapel, to which Mr. Mason has sometimes officiated. On Tuesday forenoon, the service of the church was performed by Mr. Mason, and a sermon by myself, to a pretty numerous congregation; after which he conveyed me to Kingston, where there was an appointment for evening service, which was filled up to a large and very attentive audience, assembled in the court house. Here I had the satisfaction to

VOL. VIII.

learn, that the affection of the people to the church of their fathers is sufficiently alive to engage them in providing a house of worship, which is expected to be completed in the course of the current year. I here met the stage, and taking leave of the Rev. Mr. Mason, returned therein to Raleigh.

My next visit was to the churches in Fayetteville and Wilmington; for the former of which places I set out from Raleigh, on Thursday the 4th March; and according to previous notice given to the Rev. Mr. Hooper, divine service was held in the church in Fayetteville, on Saturday the 6th, and after a sermon on the subject, confirmation was administered to eight persons. Divine service was again performed on the evening of that day, by the Rev. Mr. Hooper, and a sermon preached by myself, to a numerous and attentive audience.

On Sunday the 7th, the regular and usual services of the day were attended to, and the holy communion administered in the forenoon—the congregation large and engaged. In the evening, the service was performed by the Rev. Mr. Robert Croes, and a sermon by myself, to a still more numerous collection of people.

During my stay in this place, as every where else, it has been my object to obtain as much personal knowledge of the members of the church as my very limited time would permit; in which I was very promptly met and assisted by the Rev. Mr. Hooper, on this occasion, as heretofore by the other clergy; and as I hope, to the mutual comfort and edification, both of them and myself. The evening of each day was appropriated to the public services of the sanctuary, and to the edification of the pulpit, in which I was assisted by the Rev. Mr. Hooper. During the service on Monday evening, I baptized an infant.

On Wednesday the 10th of March, I left Fayetteville in the stage for Wilmington.

In the evening of the next day, met there a very respectable congregation for evening prayer. The remainder of the week was filled up in private visits to the members of the church, during the day, and in public service and

preaching in the evening to very numerous and attentive congregations. In all which it was my endeavour to subserve the general interests of religion, and the particular and inseparable interests of the church.

On Sunday the 14th, previous to the hour for service, I catechised the children, much to my satisfaction, and to their credit who attend to this essential duty. I preached to a very full congregation, and administered the holy communion to about 120 communicants, several of whom were blacks, of a very devout and orderly spirit.

In the afternoon, divine service was again performed, by the Rev. Mr. Empie, and a confirmation held; when, after a sermon on the subject, by myself, nine persons received that regularly apostolic ordinance of our holy religion.

On Monday the 15th, I visited Mr. Julius Walker, a member of the congregation, confined by indisposition, and administered to him, and five others of his family, the consolations of religion in that bread and cup whereby we are made partakers of the body and blood of Christ. In the evening, public service, and a sermon by myself; the congregation still numerous.

The next day the Rev. Mr. Empie performed divine service, during which I baptized seven children, and afterwards preached on the duty of religious instruction to the young members of the church; taking my leave of the people for the present.

On Tuesday the 20th of April, I left Raleigh for Edenton; and proceeding through Tarborough, preached there on the evening of the 21st, to a numerous, attentive, and gratified audience. But though our service was once known and used in this place, long interruption of regular ministrations has operated so injuriously, that I was compelled to use it only in part. The church, however, has still remaining here a numerous, respectable, and warm body of friends, requiring only the help and countenance of a discreet and able pastor, to revive and flourish.

Finding an appointment made for me the next day at a place of public worship called Cahukie, distant 25

miles, I left Tarborough early, and met the congregation there assembled, between twelve and one o'clock; the day was rainy, and many were consequently prevented from attending; a goodly number, however, were present; but here, also, the service could only be partially used; though on the opposite hill, once stood a temple, the walls of which were once vocal with the devout strains of our spirit-stirring liturgy. I however preached to the people assembled; but whether to their edification, I had no means of judging.

From this place I crossed Roanoke, on my way to Windsor, where there was an appointment for me the next day; which I reached in time; and where, with a little instruction to the few friends of the church in that place, I was enabled to have the service very respectably performed; and afterwards preached to a numerous collection of the people in the court-house.

On Saturday the 24th, I reached Edenton, after a rough and rather tedious passage of the sound. In the evening, according to previous notice, I held a confirmation in the church in that place; when, after divine service by the Rev. Mr. Avery, and a sermon by myself, I administered that rite to five persons, all of them females.

It will, no doubt, be remarked, that the number presented for confirmation in those parts of the diocese where there are fixed pastors, is comparatively small; it is, however, to be accounted for from the circumstance, that these congregations have heretofore had the advantage of Episcopal ministrations; and because also of the regulation I have adopted, requiring the clergy to be answerable for the qualifications of those by them presented, on personal knowledge and conference with them; in order that by due care in this behalf, the odium cast upon this ordinance, by its promiscuous administration, may be avoided in this diocese; and the ordinance itself be restored to the reverent estimation due to it, and the religious benefit certainly to be derived from it, when duly and rightly received and applied.

On Sunday the 25th, divine service was performed both forenoon and after-

noon, by Mr. Avery, and a sermon preached by myself. The holy communion was administered in the forenoon; and throughout all the services, great attention and engagedness was manifested. During my stay I endeavoured to see as many of the congregation as my time would permit; and among other things pointed out to them the great addition it would be to their pastor's usefulness among them, could he be set free from the laborious duty of charge of the academy, a step which I trust will be taken in due time.

On Tuesday and Wednesday evenings, the service was performed, and a sermon preached, to numerous and attentive audiences; on the last of which I took my leave of them, to fill up an appointment made for me in Murfreesborough, on the evening of Friday the 30th. Here I met a numerous congregation; but with a few exceptions, entire strangers to the service of the church. There are, however, a few favourable to our views of divine truth and outward order in religion; but nearly overborne by the weight of other denominations. For one of these I baptized a child next morning—as also did the Rev. Mr. Avery, one in the family in which he lodged.

From hence, my next appointment was in Halifax, for Sunday forenoon; but all possibility of reaching it was prevented, by the sudden and unexpected rise of the river Roanoke, rendering the ferries, and indeed the small streams three miles from its banks, impassable.

Thus, my brethren, have I laid before you the course of my labours in the diocese since I was called to the administration of its concerns. The narrative is necessarily succinct in its details; but sufficient, I would hope, to suggest to the assembled council of the church, those measures, which are at once necessary and practicable, for the advancement of those high interests which we all have at heart. That there exists throughout the country, particularly in the middle and eastern sections of the state, a sentiment of respect and affection for the church of their fathers, is proved to me by many testimonies; and by none more, than by the cordial welcome I have every

where met with. To cherish and keep alive this sentiment, and to fan into a flame of active exertion this smoking flax, will depend on the measures you shall bring into operation. To show, then, that there is a rallying point; that there is a body of their brethren steadily engaged in devising and maturing plans for their relief, and for extending to them the benefit of religious ministrations, as speedily as the nature of the case will admit of, will encourage them to endure yet longer; will stir them up, to meet your recommendations with hearty concurrence; and arm them to resist those insidious insinuations, which apply the desolateness of their scattered and insulated condition, as an argument to abandon the cause. To lay before them a well devised system for bringing into operation the means we possess, and applying them exclusively to the interests of the church, will create confidence, and increase ability. Much that is now latent, will show itself; and much that is now squandered in other directions will return into its proper channel.

To exertions of this and every other kind, we are strongly stimulated, my brethren, by a review of what it hath pleased God to do for us in the few short years of the church's revival. To look at what we were seven years back, and to look at what we are this day, must move the most indifferent to step forth, that they may be workers together with God, in this moral renovation; must encourage the most timid, not to despair of success; and engage every heart, every head, and every hand, in prayer, in counsel, and in action, for the prosperity of Zion. In all your operations, you may count upon my most hearty co-operation; and may the spirit of counsel and sound wisdom, rest upon all your labours, and guide them to a happy issue.

Washington College, Hartford, Connecticut.

THIS institution will be ready for the reception of students on the 23d of September next. The following officers of instruction have been appointed by the trustees, viz. **The Right Rev. Thomas C.**

Brownell, D. D. LL.D. president; the Rev. George W. Doane, A.M. professor of belles lettres and oratory; Frederick Hall, A. M. professor of chemistry and mineralogy; Horatio Hickok, A. M. professor of agriculture and political economy; George Sumner, M.D. professor of botany; the Rev. Hector Humphrey, A. M. tutor.

A professor of mathematics and natural philosophy, and professors of the ancient and modern languages, will be appointed as soon as the state of the college shall require it. In the mean time, the duties of those departments will be performed by the present instructors.

Students may enter for the *regular course*, or only to pursue such *particular studies* as may be suited to their circumstances. Candidates for admission to the *regular course* must sustain an examination on the following studies, as a qualification for the freshman class, viz. Cæsar's Commentaries, Cicero's Select Orations, Virgil, the Greek Testament, and Græca Minora; English grammar, arithmetic, and geography.—Candidates for an advanced standing must sustain a further examination on those branches of learning which have been pursued by the class they propose to enter.

Candidates for the *partial course* must be qualified to pursue to advantage those studies to which they mean to devote their attention.

The studies of the several classes in the regular course are arranged as follows, viz.

Freshman class.—First term. Livy, (five first books); translations; Roman Antiquities; Græca Majora; (Herodotus, Thucydides, Xenophon's Cyropædia); declamations.—Second term. Geography reviewed, and the constructing of maps; compositions; Horace begun; Prosody; Græca Majora continued; (Lycias, Isocrates, Demosthenes;) declamations.—Third term. Arithmetic reviewed; compositions: Horace finished; writing Latin verse; Græca Majora continued; (Xen. Memorabilia, Aristotle de Poetica, Dionysius, Longinus;) declamations.

Sophomore class.—First term. Logic; compositions; Cicero de Oratore; declamations; Græca Majora continu-

ed; (Homer's Odyssey, Apollonius)&c.

—Second term. Algebra begun; Terence; compositions; Græca Majora finished; (Euripides, Medea, Pindar;) declamations.—Third term. Algebra finished; declamations; Plane Geometry; Paley's Evidences, and Natural Theology; compositions.

Junior class.—First term. Plane Trigonometry, Navigation, Surveying, Levelling, &c.; Blair's Lectures; compositions and declamations; Solid Geometry.—Second term. Spherical Trigonometry, Descriptive Geometry, &c.; Tacitus; compositions and declamations; Analytic Geometry, and Conic Sections.—Third term. Differential and Integral Calculus, or Homer; Natural Philosophy; Moral Philosophy; compositions and declamations.

Senior class.—First term. Chemistry; Natural Philosophy continued; Elements of Criticism; compositions and declamations.—Second term. Philosophy of the Mind; compositions and declamations; Astronomy, and Mathematical Geometry; Homer, or Greek Testament, with the rules of criticism applied to the text and interpretation.—Third term. Mineralogy, Geology, and Botany; Butler's Analogy; Vattel's Law of Nations, or Homer, or Greek Testament continued.

Students of the *regular course* may apply themselves to the study of the French or Spanish languages, in lieu of such of the foregoing studies as the president may think proper to dispense with for their accommodation.

Students of the *partial course* may be received for such length of time as their circumstances may dictate, or as the inclination of their parents or guardians may require. They may apply themselves to any of the studies contained in the regular course, with the privilege of attending the lectures, and to the study of the modern European languages, and such special branches of learning as the faculty may from time to time prescribe. They may also be prepared to join any of the higher classes in the *regular course*. Such students of the *partial course* as pursue their studies, for a period of not less than two years, to the satisfaction of the faculty, will, on leaving the in-

stitution, receive an *English diploma*, as a testimonial of their good conduct and proficiency in learning. Students of the partial course may, however, continue for a longer period, and may apply themselves to such studies as accord with the bent of their genius, or relate more especially to the pursuits to which they intend to devote themselves, to any extent that may be desired; and if, in the end, the amount of their attainments shall be judged by the faculty to be equal to the knowledge acquired in the regular course, they may be candidates for the degrees in the arts, which are conferred on the students of that course.

Lectures will be delivered, by the professors, on ancient literature and belles lettres; on natural philosophy and astronomy; on chemistry and mineralogy; on agriculture and political economy; and on botany.

It is intended to give to the course of education as much of a *practical character* as possible. The pupils will be made acquainted with the use of instruments, and will be exercised in the fields, in actual surveying, mensuration of heights and distances, levelling, &c. in taking astronomical observations, and in all the operations of the topographical engineer. These exercises, it is thought, will be conducive to health, while at the same time they will impart to the student a greater interest in the sciences, by making him to understand their use and application. The pupils will also make frequent excursions with the professors of mineralogy and botany.

An agricultural establishment will be connected with the institution, and the students will have an opportunity of becoming acquainted with this primary art of life, by a course of lectures, illustrated by the practical operations of farming and gardening. Military exercises will also be embraced in the system, as a healthful occupation for some of the hours usually devoted to recreation.

To prevent dissipation and extravagance, it is required that no money shall be placed in the hands of students by their parents or guardians. The funds designed for their use are to be lodged

in the hands of the college bursar, who will apply them, with a parental discretion, to the payment of their *necessary expenses*, and no other expenses will be allowed.

As a further preventive to extravagance, and to promote a proper *esprit du corps* and responsibility of character, an uniform dress will be prescribed; and after the first of May next, no other dress will be permitted to be worn in the college.

The commencement will take place on the first Wednesday in August, annually; after which there will be a vacation of seven weeks. There will be two other vacations of two weeks each; the one commencing about the 20th of December, and the other about the 15th of April.

The college expenses of each student will be as follows, viz.:—For tuition, eleven dollars per term; for room rent, from three to four dollars per term, according to the situation of the room; for the use of the library, one dollar per term; for sweeping rooms, ringing the bell, fuel for recitation rooms, printing, and other incidental expenses, two dollars per term. The whole to be paid in advance, at the beginning of each term.

The college edifices will not be completed before the first of May next. In the mean time the students will be accommodated, at a moderate expense, in such private families as shall be approved by the faculty.

Candidates for the *regular course* must be at least fifteen years of age, and for the *partial course* not less than fourteen.

By the Board of Trustees,
CHARLES SIGOURNEY,
Secretary.

Hartford, Aug. 10, 1824.

For the Christian Journal.

SCRIPTURE HYMNS.

Version of *Philippians* iv. 11—13.

Whatever portion, in its turn,
By Providence be sent,
This happy rule I ever learn—
Therewith to be content.
Through heav'nly strength I calmly see
Myself and hopes abas'd;
Nor am I mov'd by vanity,
With wealth or honours grac'd.

Where'er my home, whate'er my fate,
In poverty or weal,—
In every place, in every state,
Contentment still I feel.

Humble, when blessings overflow,
Patient, when blessings fade,
To every fortune I can bow
Through my Redeemer's aid.

— JEDUTHUN.

Version of Ephesians v. 14—17.

Sinner! rouse thee from thy sleep,
Wake, and o'er thy follies weep;
Raise thy spirit dark and dead—
Jesus waits for light to shed.

Wake from sleep, arise from death,
See the bright and living path;
Watchful tread that path; be wise,
Leave thy folly, seek the skies.

Leave thy folly, cease from crime,
From this hour redeem thy time;
Life redeem without delay,
Evil is the mortal day.

Be not blind and foolish still,
Call'd of Jesus, learn his will:
Jesus calls from death and night,
Jesus waits to shed his light.

— JEDUTHUN.

*For the Christian Journal.**Lamentations i. 12, 14, 20.*

Ah, can ye pass my bitter moan,
And leave me here to grieve alone,
Ner feel one pang to see my grief,
Sorrows on sorrows past relief?

My strength and life consume away,
My fainting soul abhors the day;
On every side, at God's command,
My sins arise, and by his hand
Are wreath'd in terror through my veins,
Holding my captive soul in chains.

The Lord alone, whose wrath I dread,
Can raise with hope this drooping head.

Behold, O Lord! my sore distress,
See all my pains around me press;
Thy broken laws distract my mind,
I seek relief, but cannot find:

My trembling soul looks up to Thee,
Thou, Lord, my refuge still shalt be.

Thy mercies crown each rising day;
For which my grateful vows I'll pay;
And thou, O Lord! wilt kindly hear
The soul that waits in humble fear:
Nor shall he vainly seek thy face,
Who, grieved for sin, implores thy grace.

— M. A. W.

*For the Christian Journal.**Trust in God.*

Buried in midnight's deepest gloom,
Despair and death appear my doom;
No friend is near to be my stay,
No star to light my lonely way:
My hopes, my comforts, all are flown,
I wander cheerless and alone.
Alone!—O no, for God is near;
My soul need then no danger fear:
He brings my troubled spirit peace,
And bids my every sorrow cease.
The LORD will prove a certain aid,
To help me, trembling and afraid;
And when oppress'd with doubt and fear,
Then may I find my Saviour near.

Y. N. M.

To the Editor of the Christian Journal.

The following stanzas were published some years since in an eastern paper. As they may not have met the eye of some of your readers, I send them for insertion in the Journal.

To a Missionary.—By a young Lady.

Go forth to conquer, soldier, in His might,
Whose Spirit arms you—in whose cause you
fight:—

Go, and be happy; though a host of foes
Obstruct your way, your single arm oppose:
Made more than conquerer by his conqu'ring
King,

The Christian, 'midst his foes, may triumph
sing.

Go, and be happy—though thy path of pain
Be o'er the fields of death, and 'mid the slain;
Where sinks thy heart, oppress'd with sorrow
deep,

(And he that feels must at the prospect weep)
There is a hand, shall break death's iron chain,
A Spirit, that shall re-create the slain.

The Christian's faith, and hope, and fervent
prayer,

Thou to that land of death's dark shade shalt
bear;

Thy tears, which on those desolations fall,
Exhaled to heaven, shall on His promise call,
Whose grace in living influence descends
To earth, and gladdens its remotest ends.

Go in this faith—may peace thy bosom fill—
And the warm ardour nought on earth can chill:
When thou hast left the land that gave thee
birth,

Think that *thy country now, is not on earth*;
Devoted *all*—and thine the glorious prize,
The crown that waits the conquerer in the
skies.

Go, and be happy—while thine arduous part,
Is the warm wish, the prayer of many a heart:
Be thine the joy which sweetens toil and pain,
To aid the triumphs of Immanuel's reign,
Those victories which before the throne of God
Shall raise new trophies to redeeming blood.

A. L. C.

Obituary.

Died, on Friday, the 6th of August,
in Richmond, Virginia, Mrs. Sarah
Moore, consort of the Right Rev. Richard C. Moore, D. D. Bishop of the Protestant Episcopal Church in the State of Virginia.

From the Newark Eagle, of July 16th, 1824.

COMMUNICATED.

Died, suddenly, on Sunday last, at
Perth Amboy, Miss CAROLINE WHITE-
HEAD, youngest daughter of William
Whitehead, Esq.

We are no advocates for obituary eulogiums, in which the good and bad are too often indiscriminately praised. Yet we cannot see such worth as her's pass away, without recording our testimony

in its favour, that the living may lay it to remembrance.

MISS WHITEHEAD's character, as a whole, was of no ordinary cast. Seldom are so many excellences blended in the same individual. Living in an age of extravagance and dissipation, and with the facilities of indulgence in her power, she was uninfluenced by the poison of fashion—The resources which another would have expended in the ornaments of dress, CAROLINE bestowed as the boon of benevolence; following most literally the example of her DIVINE MASTER, who *went about doing good*. Yet no ostentation marked her path, nor revealed to the left what the right hand did. The modesty of her pretensions was as extraordinary as her piety was exemplary. All the *retiring* virtues of Christianity, she most carefully practised; and, like the silent orb of night casting its mellowing rays upon mortals, she seemed unconscious of the lustre she shed. She had learned the happy art of *cheerfulness* without *volatility*, and of *sobriety* without *austerity*.

In each social relation she sustained, MISS WHITEHEAD's example might well be propounded for imitation. As a companion and friend, she was ingenuous and sincere. Her esteem was without dissimulation, and her professions formed a genuine index to the soul. She might here well be assigned a participation in the only unqualified eulogium pronounced by our LORD; "*Behold an Israelite indeed, in whom there is no guile.*"—As a sister, she was more than affectionate and kind; and as a daughter, she *watched parental desire, that she might administer to its gratification*.

Had exaggeration or ornament been the object of this obituary, it would have worn a different aspect. But as the design is a simple record of truth, both these ingredients have been intentionally banished.—And we speak in the fullest confidence, when we appeal to her numerous acquaintances, to attest the fidelity of this notice. Seldom, in dispensations of this kind, does earth lose and heaven gain so bright an ornament, for whether we consider her exemplary piety, or her moral worth, of

MISS WHITEHEAD it may be truly said—she had few equals, and no superiors. And though her characteristic excellence is calculated, in one point of view, to add poignancy to bereavement, in another, it should greatly diminish it. For with the doctrines of our religion in view *reason* could not recall her, and *piety* would not. To what has been said of the deceased, let this much be added for the living—*Go thou and do likewise*.

Malay Literature.

A Malay press has been established at Bencoolen, which some of the natives seem desirous of employing in printing their favourite books. Proposals are in circulation for printing, by subscription, a very popular native work, called "*The Crown of all Kings.*" It is one of the best books, both in style and morality, which the Malays have among them. We subjoin a specimen.—

"The vehicle of human life never stops: it is always moving; but man does not know it. Every breath of man is like a step in his journey: every day is like passing a valley: every month is like a mile; and every year is like a league. Every breath that is emitted from the body of man, is like a stone broken down from the house of his life; for every breath diminishes the time which he has to live. By another mode of reckoning, every breath is like a step, by which we recede farther from the world, and approach nearer to eternity. This world is, in truth, like a temporary bridge in the road to eternity; and whoever erects a dwelling on this bridge, for the sake of enjoying pleasure, is ignorant and foolish. If a wise man erects a building on this bridge, he considers that he must soon leave it: and he does not encumber himself with ornaments and luxuries; but his mind is set on making preparations for his journey to another world—a journey which is both long and difficult. He does not wish to load himself with useless burdens: for, the more the business of life, the more thought, anxiety, and trouble, while he lives; and, at death, impatience and regret, that he must resign his life, and leave his property to another. If his property has been lawfully obtained, it causes him trouble while he lives, and impatience and regret at death; and if it has been obtained unlawfully, it causes anxiety in this world, grief at the hour of death, and exposes him to punishment in the world to come. This world is like an inn on the road with two doors: those who come to this inn to-day, enter at one door; and, to-morrow when they leave, go out at the other."—*Christian Observer*.

Greek Literature.

In the island of Scio, the remains of the population, not discouraged by their afflicting circumstances, are zealously promoting the publication of the ancient Greek classics, under the direction of M. Coray, who is considered as the patriarch of ancient and modern Greek literature. In the Anthology of Florence, appears a letter from a Greek correspondent, detailing the prosperous state of the island previous to its vicissitudes:—a population of 100,000 souls; a public library, enriched with 12,000 volumes; schools of literature, philosophy, and the sciences; a printing-office; and various other establishments of a benevolent and enlightened description. It was likely to become a sort of capital of Greek learning. The population is now reduced to 8000; their sufferings arising from no other cause than endeavouring to put themselves on a level with civilized nations, in the cultivation of useful and tranquil studies.—*Ibid.*

Debased Character of the native Mind of India.

A Missionary in India gives the following illustration of the debased and superstitious character of the native mind, even among the more intelligent classes:—

"The son of the expounder of Hindoo law in Burdwan came to me, accompanied by another Brahmin who highly extolled his learning. In the course of the conversation I told him that I could not possibly conceive how men of learning could degrade themselves so much as to prostrate themselves before cows; and, lying upon their faces, pay divine worship to these beasts. He replied, that cows were worthy of such honour because they were sprung from a deity. I said, 'But you see that man's excellency consists chiefly in his reasonable soul, but a cow is entirely devoid of reason; what difference is there then between cows and other beasts?' Hereupon he exclaimed, 'No! highly venerable, highly venerable are the cows! *their want of reason excepted*, they are, in every other respect, the representatives of God:' and then he proceeded, with the most fervent zeal, to ascribe to cows a far greater value than he could put upon himself. One of our school-boys, who had been present at this conversation, said, after they were gone—'It is really the case, that the people esteem the cows so highly; for if a man of moral character dies, they are used to say, 'Oh! what

a good man he was! He was as virtuous as a cow.'"—*Ibid.*

Removal of the Rocking Stone.

A party of sailors lately came on shore at the Land's End, for the purpose of removing from its situation the celebrated Logan, or the Logging (rocking) Stone. This mass of granite, which is nearly one hundred tons weight, was one of those objects that excited the curiosity of every visitor to the western part of Cornwall. It stood on the summit of a mass of rocks at the Land's End, and was so poised on a natural pivot, that the force which a man could exert was sufficient to cause it to vibrate. In this situation it remained from a period antecedent to our authentic historic records, as it is noticed by our earliest writers, until the barbarians above mentioned, in sheer wantonness, succeeded, after great labour and perseverance, in removing it from its place.—*Ibid.*

Ordinations.

On Tuesday, August 3d, 1824, in the Episcopal church at Petersburg, Virginia, Mr. John Cook and Mr. Lucius Carter were admitted to the holy order of deacons, by the Right Rev. Richard C. Moore, D.D. bishop of the diocese. Divine service was performed by the Rev. William H. Wilmer, D.D. of Alexandria, and a charge delivered by the bishop. The Rev. Andrew Syme, rector of the church, presented the candidates.

At an ordination held in St. Michael's church, Bristol, Rhode-Island, on Sunday, August 15, Henry W. Ducachet, M. D. was admitted to the holy order of deacons, by the Right Rev. Bishop Griswold.

Bishop Chase's return.

The Right Rev. Philander Chase, D.D. Bishop of the Protestant Episcopal Church in the state of Ohio, whose departure for England was mentioned in our vol. vii. p. 314, returned in the packet ship Orbit, Capt. Tinkham, which arrived at this port on the 29th of August.

Calendar Notices for October, 1824.

- 3. 16th Sunday after Trinity.
- 10. 17th Sunday after Trinity.
- 17. 18th Sunday after Trinity.
- 18. St. Luke the Evangelist.
- 24. 19th Sunday after Trinity.
- 28. St. Simon and St. Jude, the Apostles.
- 31. 20th Sunday after Trinity.

Errata in the Review of the Hymns.

Page 266, column 2, line 7, for "groaned" read *groans*.

267, 2, 7, for "of men" read *benign*.

268, 1, 27, for "peace" read *piece*.

268, 2, 7, for "the lamp" read *its lamp*.

In the remarks on the 33d hymn, the amendment of "Kind Saviour" should have been proposed, in place of "Dear Saviour," in its 5th verse. A like mutation may be advisable in some other passages of the hymns where the word "dear" occurs.